The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI, NO. 52.—WHOLE NUMBER 1092.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, ... 6 P. M:
CHURCH OF THE TRANSFIGURATION, 8½ " " 5 "
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 " -
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for February.

22. Quinquagesima Sunday.
24. St. Matthias.
25. ASH WEDNESDAY. [Proper Psalms. Special Prayers before the General Thanksgiving.]
29. First Sunday in Lent.

MARCH:

3. }
5. } Ember Days.
6. }
7. Second Sunday in Lent.
14. Third Sunday in Lent.
21. Fourth Sunday in Lent.
25. Annunciation of the B. Virgin Mary.
28. Fifth Sunday in Lent.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 4.

THE SONG OF MOSES.

Sing to the Lord a song of praise; for the pride of Pharaoh's host
All weltering corses hath he left along the Red Sea coast;
Horseman and chariot, all are whelm'd by the blasting breath of God,
And o'er them close the water-mountains 'neath the Prophet's rod!
Jehovah is the pilgrim's staff, the warrior's stalwart sword,
And to the Israelite salvation comes from Thee, oh Lord!
Thou art my God, our fathers', too—ere Egypt's iron coasts
We saw, we worshipp'd Thee by name, Thou Lord of Hosts!
The battle and the spear are Thine, Lord! Thou art a man of war;
Thy steeds are driving tempests, and the lightning red Thy car;
And Thou did'st vex the Red Sea waves with Thine avenging breath,
And down they sank with steed and horseman those dark waves beneath;
All glorious as the lightning, Lord, hath Thy right hand been bar'd,
And dash'd to pieces Pharaoh and his haughty host that dar'd
With chariot and horseman bold to follow to the waves
Jehovah's chosen remnant Egypt's tyranny made slaves.
Uprose they then, the enemy, like hunter to the prey,
And, in his pride of heart, exclaimed: "Let's spoil, denude and slay,—
Slay till our lust of vengeance on the craven Israelite
Be satisfied; up, after them, from morning e'en 'til night!
Then, as with fiercest tempest, did'st Thou blow upon the wave,
And lo! each proud Egyptian in the Red Sea made his grave.
The gods of wood and stone, oh Lord! oh, what are they to Thee?
Hands have they, but they cannot smile; and eyes, but cannot see;
And their altars, pil'd by human hand, sink back to native clay,
But thine, which Thou hast made, God, stands Eternal as the Day!
Oh! stretch thou but Thy right hand forth, and lo! what wonders, Lord,
Burst on the awe-struck gaze of man, when goeth forth thy word;
The mountains Thou createdst like a vapor pass away,
And earth and sea, affrighted, fly the living light of Day:
The battle and the horseman, Lord, oh, what are they to thee?
Proud Egypt wails her children by the shore of the Red Sea!
Thy mercies, Lord, have never fail'd; like rivers, still they flow,
From that dark hour when murder first did stain a brother's brow;
And ev'n backsliding Israel hath felt Thy Father hand,
By day and night, with pillar'd light, on to the promis'd land,
Conduct them safe, through foes as numberless as the sands they trod;
Yet, why should Israel tremble when each warrior's sword was—God?
Down to the earth ye nations all with trembling and with fear;
Let thy bright eye, fair Palestina, weep its virgin tear;
Lo! the amaze that sits on Idumæa's haughty brow,
For the mighty men from Dan to Beersheba shall melt like snow.
Terror and dread, oh Lord, shall bind the waters like a chain,
And Canaan yet shall smite her bosom for her children slain;
Like Egypt's haughty warriors, they shall lie there, heap on heap,
And Thy Destroying angel seal each foeman's eye in sleep;
For Israel yet shall pass in safety over Jordan's wave,
And Thy right hand shall make him victor who but now was slave!
Oh! gather in the wanderers in the mountain Thou hast made,
In thy high place of worship, whose foundations Thou hast laid;
For Thine are years eternal, Lord, ev'n as the rocks thou gave
To stand unmov'd amid the shock of tempest and of wave!
Sing to the Lord a song of praise; horseman and steed o'erthrown,
And Pharaoh's pride and power 'neath the waters sunk like stone;
As mountains stood the parted waves 'neath Thine Almighty Hand,
While safely through the Red Sea Israel pass'd as on dry land!

HIBERNICUS.

Selected Matter.

From the English Churchman.

Speech of Rev. Dr. Molesworth before the Rochdale Church Institute.

The Chairman (Dr. MOLESWORTH) then addressed the meeting, and said, that when they last met to hold the annual meeting of this institution, it was a period of great excitement, caused by the Papal Aggression, and especially by a letter which emanated from the Prime Minister on that subject. It might seem that this topic was worn out by the proceedings of the past year, but they must bear in mind that many of the observations formerly made on the subject were almost matters of prophecy, and they had now become matters of history. Although the excitement which then existed had in some measure subsided, it had left behind it a most dangerous spirit of persecution. With respect to the letter of Lord John Russell, he (Dr. Molesworth) stated, at the last annual meeting, that it displayed great zeal for the Queen's supremacy, but that under the Queen's supremacy was really meant the Minister's patronage, and the Minister's power of forcing upon the Church Bishops which she did not approve of; interfering with the interpretation of her doctrines, and doing other things injurious to the Church. He (Dr. Molesworth) stated at that time that nothing which he saw was likely to do the Church good; he saw nothing which he could recommend Churchmen to defend. He, on that occasion, advised them not to trust to Ministers, or to any political party whatever, but to demand for the Church her proper and right privilege—the privilege of considering whether certain men were fit to hold certain offices in her, and of judging, in any cases of dispute, what were her real doctrines. He told them, that until the Church had that she was not free; and in asking for that she was only asking for what was conceded to every denomination of Christians, and which every denomination of Christians had without dispute, let, or hindrance.

That letter, as he (Dr. Molesworth) had told them, had ended in nothing. What had been the result of that letter? It had set up one part of the Church against another in the greatest possible bitterness. In that letter Lord John Russell charged certain members of the Church with apostatising from the Church who had no such intention, and attributed to them the Papal Aggression. They were not the cause of the Papal Aggression, but they were the effect of that policy which had long been pursued in coquetting with Popery and in encouraging it to advance. (Cheers.) On this subject the legislature, like the "mountain in labor," expended nearly a whole session in debating upon the great bill which was to do such great wonders, and yet the only light which was put upon it was not by a member of the government, but by Sir F. Thesiger, who insisted, against the will of the Government, that private individuals should have the power to do that which the Government might probably refuse to do. (Applause.) Well, the bill had passed, and yet what had been done to put down the insult which was offered? Men in Ireland were not only taking upon themselves titles of lands within the Queen's dominions, but taking the titles of Bishoprics of the Church, and defying the Ministers to put the bill into execution. This they had been allowed to do with perfect impunity. As a defence to the Church, this bill is not worth the parchment on which it was written. (Loud cheers.)

He (Dr. Molesworth) therefore earnestly exhorted them to unite one with another, to endeavor to gain for the Church her real liberties, and make her what she ought to be—a free Church not dependent on the will of a Minister who might not be a warm Churchman, but probably hostile to the Church. (Applause.) This was not the state in which the Church ought to be. He (Dr. Molesworth) would never advise any Ministers to go over to Rome, but to buckle on their armor, stand firm shoulder to shoulder, and vindicate the Church from the oppression under which she existed. (Applause.) The Church as she now existed was fettered, and was not armed as she ought to be, while Rome was free and fully armed against her.

Dr. Molesworth then went on to refer to the recent proceedings against the Rev. Mr. Bennett, Incumbent of St. Paul's, Knightsbridge, and gave a detailed statement of all the steps which had been taken against him. He by no means intended to defend Mr. Bennett, for he did not approve of many things which he had done, but he wished to advocate certain principles which had been violated in the conduct pursued towards Mr. Bennett. In that gentleman's case, the principles of common justice and common humanity had been grossly violated, and he (Dr. Molesworth) intended, if possible, to awaken all whom he could to the injustice which was likely to be done, both to the Church and the common principles of reason and justice. He contended that no real ground was presented for preventing Mr. Bennett entering the Church, and that great injustice had been done to Mr. Bennett by the manner in which his case had been laid before the public in the *Times* newspaper. Garbled extracts of his works had been set before the public, which did not convey his real meaning, but conveyed a very false impression of them. The *Times* had also drawn a most unjust inference from his works, and this unjust inference he intended to expose, if he possibly could.

Dr. Molesworth then proceeded to read extracts from the petition presented to the Marchioness of Bath, by the parishioners of Frome, and also read extracts from an article in the *Times* on the subject, which he contended shamefully misrepresented the views of Mr. Bennett. The petition, first of all, called upon the Marchioness not to present him to the living, and in reference to that petition, the *Times* stated that it was an anomaly in our Church, that where a man was required to resign in the Diocese of one Bishop, he should be allowed to take an office in the Diocese of another Bishop. But he contended that Mr. Bennett was not turned out of the Diocese. He resigned simply on a matter of dispute between himself and the Bishop of London, and on account of a promise he had made to the Bishop. The Bishop, be it remembered, had not the power of examining Mr. Bennett, and ascertaining whether he was or was not a fit person to fill the office. But supposing the *Times* was right in this principle, which he (Dr. Molesworth) denied, how was it that both the *Times* and public opinion forgot to bring forward that principle in the case of the Rev. Mr. Gorham? (Cheers.) Mr. Gorham was, in a solemn court of justice, after due examination, put out by the Bishop of Exeter, but was put back into the same Bishop's Diocese by a lay tribunal,—and not by a lay tribunal only, but by a tribunal partly composed of persons, not even members of the Church, but of denominations opposed to the Church. The *Times*, therefore, could see an anomaly in Mr. Bennett being put into another Diocese, but saw no anomaly in thrusting back Mr. Gorham into the Diocese of the very Bishop who had put him out. Now, was this common justice? (Loud cheers.) He would say nothing about the law; but was it common justice and fairness towards the Church?

In the petition it was stated that Mr. Bennett promulgated this sentence: "That unless a certain 'possibility,' namely, it appears, the reversal of a recent decision of the Judicial Committee of the Privy Council, be realized, the pastors, who have as yet been able to adhere to the Church of England, finding that she denies herself and forfeits her claims to Catholicity, will one by one be ejected by the force of law from her communion," &c. Now he (Dr. Molesworth) did not uphold Mr. Bennett in this prophecy, for he was sure he was wrong; but it was dishonest to put forward this extract from Mr. Bennett without putting a paragraph which followed it, in which he did not say anything about a "reversal." They left out the passage in his works commencing, "The State influence will bring more and more heretical Bishops," &c. This proceeding he did not consider an honest one.

Now with respect to the sentence, "Protestantism will sink into its proper place and die," some persons would suppose, from this sentence, that Mr. Bennett meant the Protestantism of the Church; but he meant no such thing; because, in that part of his work in which he spoke about the Reformation in Germany, he gave a different explanation. And it was a misrepresentation to put forward this passage and say, he is an enemy to the Church because he talked of "Protestantism," as a mere negative title, "sinking into its proper place." (Cheers).

In another part of his work, Mr. Bennett gave advice to the people, whether at Rome, France, or England, which was this: That they should listen to the Church, with its Bishops, Priests, and Deacons, and its proper evidences of Catholicity; and he also stated, what in the petition was omitted, "provided in that Church there is no denial of any article necessary to salvation." In that case Mr. Bennett said it was better for unlearned men to listen to the Church than to set their own opinions against the Church.

Dr. Molesworth then noticed the third extract of the petition, "All ideas of the Bible, and the dispensing of the Bible, as in itself a means of propagating Christianity, are a fiction and an absurdity." The *Times*, in commenting upon this, said that the parishioners of Frome were unable to reconcile that statement with the observation Mr. Bennett had also made, that the articles of a Church should contain all things necessary to salvation. He (Dr. Molesworth) could not imagine how the parishioners of Frome could not see the connection between the two God forbid that he should say the Bible did not contain all things necessary to salvation; but could we do with the Bible without the Church—without its Ministers and without its Catechism? (Cheers.) But would the Bible do with even the Church and all its Catechisms, and so on, without the grace of God, giving the will to the people, and giving them power to understand the Bible? (Applause.) There was not a man or a woman of common sense who could not see that it was an absurdity. As Mr. Bennett said, "The Bible in itself, as a means of propagating Christianity, was a gross absurdity. We must have the Church's Ministration and Ministers, and above all we must have the Grace of God working in it."

Dr. Molesworth then went on to read the paragraph in Mr. Bennett's works, "Letters to my Children," commencing "I have all along endeavored to make it apparent," &c. This parapraph the *Times* suppressed. The author of this sentiment was the man who, according to some people, denied that the Word of God contained all things necessary to salvation. But take the sentence in connection with its context, and they would see how grossly it had been misrepresented. Dr. Molesworth here read the passage commencing, "The nature of man is so corrupt that it is unwilling to receive," &c.—Now, he would ask them, whether putting before the public that naked passage, to prepossess them with the conclusion which the *Times* itself had drawn, was just, that Mr. Bennett declared that the Bible did not contain all things necessary to salvation? He would ask if such a principle did not arise from party persecution?

Again, he would impress upon them that he did not intend to vindicate Mr. Bennett. He did not approve of many things which he had done; but he believed him to be a religious-minded and a really good man—that he was anxious to carry out what he believed to be the true principles of the Church. Whether he carried them out discreetly or indiscreetly he would not say, but he contended that there was no ground for preventing Mr. Bennett taking any benefice in the Church; and still more, he contended that the grossest injustice had been committed, both in the way in which the case had been set before the public and the inferences which had been drawn from Mr. Bennett's works. There has been a one-sided view taken of the question, and his enemies had contended that certain acts should be done against Mr. Bennett, the application of which they denied against another person against whom the Church brought the gravest accusations. (Cheers.)

It was not to be forgotten that when the patron was not the patron of Mr. Bennett, but the patron of Bishop Hampden, nothing was said then, and any inquiry was denied. Mr. Bennett's case might be decided by the Bishop, but all inquiry was denied in the case of Bishop Hampden, because Lord John Russell was his patron, although all the Church declaimed against his orthodoxy. He (Dr. Molesworth) protested against the system of allowing any one to judge of the fitness of a Minister of the Church who was not a sound Communicant and Churchman. He deprecated the interference of Romanists, Dissenters, Socinians, and all those of whom a Legislature might be composed, and by which some of our highest judicial situations might be filled, in all questions relating directly or indirectly to the interpretation of the doctrines of the Church, or of the fitness of those who are to fill the most sacred offices. (Loud cheers.)

From Woolmer's Exeter Gazette of Jan. 17.

Tendencies towards Puritanism and Dissent in the Church.

Before proceeding to specify those distinct points, in which modern Puritanism against the Anglican Church, at the existing period, discovers its tendencies and tone, we may be permitted to proffer two preliminary remarks.—First, then, members of our Communion unto whom we now allude, obviously differ from the catholic principle, in dividing the *one* Church, which Scripture authenticates, into *two* Churches, originating out of their own spiritual Idea: our allusion, of course, refers to what is denominated by certain religious prints, the Church visible, and the Church invisible. No churchman of the ancient school requires to be reminded by us, that to confound some relative attributes of a Church with the absolute essence thereof, is a practical blunder, which causes inextricable difficulties, when discussions arise as to the prerogatives and privileges of an Ecclesiastical Body. The catholic reverers of an apostolical platform admit the existence of but *one Church*, which, owing to the nature of the human spirit, and the intermixture of good and evil in the baptized,—is both visible as to its formal outwardness, but, at the same time, invisible as to its spiritual inwardness; and yet, not two, but one Church. How vitally this distinction between two parties, the one of whom divides the unity of the Church into Dualism, and the other of whom contemplates it as a complex Whole, bears upon its external claims,—is so apparent, that further enlargement may be spared.

Secondly. The same persons, to whom present allusion is made, differ in their primary conception touching the true *completeness* of what constitutes supernatural life in the Church, from the adherents to a more catholic school. And, indeed, the very starting-point from whence their mental process seeks to reach its ultimate result, involves a view of experimental christianity, which does not harmonise with that IDEAL the New Testament seems to unfold. In other words, the parties who verge towards puritan views, reason and write, as if the Son of God became incarnated for this one grand purpose,—even to originate spiritual INDIVIDUALISM, in its most perfect type. Whereas, on the other hand, Churchmen who profess to adopt apostolical Standards, while they admit that in CHRIST man receives his noblest Personality, at the same time, insist upon the mysterious fact,—individual consciousness can only be *perfectly* developed in *connection* with that one corporate life, which quickens the whole BODY OF CHRIST. And now, let us be permitted to adduce, in specific detail, those tendencies towards dissent and puritanism, which unhappily prevail *within* our Church, and, as such, must needs be considered hostile towards her true catholicity. In thus analyzing, however, these downward movements, let it be strictly observed, we do not assert they operate together; and, still less, that they prevail everywhere, to any equal degree; or that they are not frequently chastened, and controlled by certain counteractions from truer principles, and more catholic views.

1. The doctrine of THE INCARNATION does not occupy a central position in discourses termed "Evangelical."

2. The Corporate Life of the Church, and Communion of Saints, are feebly and imperfectly stated.

3. Daily prayers, fasts, and festivals of the Church are either ignored, or altogether condemned.

4. Public baptism is generally neglected.

5. The Services of the Church are frequently maimed, and defeatured. For instance, it is no uncommon thing, for certain ministers who are considered "eminently and decidedly evangelical," and who embody religious advertisements in the "*Record*;"—to alter the lessons appointed for the day, when they do not approve of them: on other occasions, the Athanasian Creed is omitted, because, forsooth, its damnatory clause is deemed "illiberal;" and, not unfrequently, the collects and lessons for Saints' day, &c., &c., are altogether omitted, as if they had no existence, or appointment in the Rubric.

6. In many Sunday schools, &c., connected with the churches and chapels, the English catechism is never used; and this fact, taken in connection with the utter absence of any public catechizing for the young, or distinct instruction on the principles of the English Church,—will explain the fearful ignorance of thousands concerning their own Communion, when they reach the age of maturity. Hence, large numbers of non-instructed persons either lapse into latitudinarian dissent, or become perverts to the Roman schism, in this country. Perhaps, we are not overstating the case, if we venture to add, no permanent and extensive restoration of our Church can take place among the masses of the people, until the children and younger members of God *are duly, regularly, and publicly indoctrinated into sound Church principles, through the authentic medium of our own Church of England Catechism.*

7. The Sacraments are not permitted to hold their due place in the dogmatic system of the Church. For instance, the vow of baptismal dedication is, for the most part, never mentioned; the privilege of regeneration dissociated from it; and all those responsibilities derived from the same are, consequently, never urged upon the consciences of the hearers by those who address them in the pulpit. As regards the Eucharist, it is generally considered not a determinate channel, whereby grace descends into redeemed Humanity; but rather, a medium of affecting symbolism, and a rite of memorial efficacy, whereby the communicant may ascend unto the mercy of God.

8. The sinfulness of Schism, and the evils of Dissent, are not illustrated, and enforced.

9. While justification *by* faith is impressively stated, sanctification *in* faith, is far too faintly insisted on.

10. The privilege of Public Worship, and the blessings of our Liturgy, are seldom set before the people, and recommended to their gratitude.

11. In sermons, a morbid dread of taking a church-tone is sadly visible. Hence, from one end of the year to another, the authority of the Church, the office of the Ministry, and its Apostolical descent, form no part of the preacher's theme. Preaching "Christ crucified," is too frequently a preaching of *Self gratified*, under the protection of words, and truths derived from the Atonement.

12 Instead of a collect before the sermon, certain leaders of the Puritan school luxuriate in an extemporaneous effusion.

13. The doctrine of private judgment is often stated with such unguarded laxity, and boldness, that Scripture is exposed unto all the intellectual licentiousness of personal taste, individual bias, and the capricious prejudices of those who peruse it. In fact, the utter separation of *all* reverence for the Creeds, and respect for Catholic testimony, leads many to the very brink of Socinian rationalism, under the soothing idea of its being orthodox Protestantism.

14. In congregations influenced by such teaching as this, the signs and symptoms of waning attachment to the one Catholic and Apostolic Communion in this country, are not to be mistaken. For instance, in public worship, irreverential postures abound; late attendance is frequent; and a large portion of the congregation unabsolved every Sabbath; the Liturgy is viewed as a mere matter of preference; and, provided what they call "the Gospel" is preached, these nominal adherents to our Anglican Church care little, whether the sermon they admire is preached from a pulpit in their church, or by some "gifted brother," who holds forth in a neighboring conventicle. Being under the influence of absorbing egotism, in a religious form, —with persons of this temperament, the Man is everything, and the Church a cipher.

15. Above all, with those who hold Puritan views and consciously, or unconsciously, wish to dissenterise the English Church into similitude with a Genevan platform—Sermons are the spiritual all-in-all of what they prize, on the Sabbath day. Mistaking excitement of the intellectual powers, for the action of grace on the will and in the conscience, in reply to fervid prayer, —a passion for sermons often tempts these religionists into the sin of unhallowed impatience, while the Liturgy is being offered. But, we must not enlarge on this point. Having thus (and we hope, without bitterness) frankly, and freely specified some of those Puritan tendencies we think perilous to the Church within,—we shall devote a concluding article to a deeper and fuller exposition of certain subjects, which have been, for the present, only stated in an abstract form. Meanwhile, we commend them to the solemn consideration of those, who perpetually assent unto a majestic utterance in our public creed, which bids us declare unto God and man, —"I BELIEVE IN THE HOLY CATHOLIC CHURCH."

From the Evergreen for February.

Petrus—Petra.

Peter the Rock, like his divine Master, hath proved "a stone of stumbling, and a rock of offence," to very many in Israel, "even to them which stumble at the word, being disobedient." The honorable name given that eminent apostle by the Lord, the appellation, Cephas, Peter, Stone, or Rock, has been perverted to more "offence" and more "stumbling" in the Church than aught else in prophecy or history. On that "rock" Christ would build His temple: by deranging that "rock" men have split Christ's holy temple from the top to the bottom.

To St. Peter was granted the high distinction of converting to the full gospel the first harvest of Jews, and of opening broadly the Church to the Gentiles. Before the great pentecost, "the faith" was but rudimental and incomplete; and the "five hundred brethren" of those three years were only the handful of first-fruits: while, on that one day, under the paracletal effusion, the voice of Peter brought three thousand into the holy garner, and thousands more not many days after. And, in a few years, "God made choice" of the same apostle, to proclaim the truth to the Gentiles, and, in the persons of Cornelius and his "house," to admit them formally into the sacred community. He was thus, in both the primary and the completed function, the "rock" on which the Church of Christ was built, —principally the "remnant" of the Jews, making the new church continuous with the old,—and secondarily, the vast additions thereto from among the heathen. And if any insist, (though needlessly) on a more exuberant application of the language, they may hold a further sense in which the significant name of Peter can be verified. When the remaining Jews are converted in the latter time, and "all Israel saved,"—and when the body of pagans are gathered in,—then, the Church at Jerusalem, the mother of all Churches, to which Peter gave its original standing and strength, will (we doubt not) become the visible head and centre of Christendom: and thus, St. Peter, distinctively the "apostle of the circumcision," will be conclusively, almost supererogatively, indicated as the "rock" on which the Church Universal through all time is founded. "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." (Matt. xvi. 18.)

All my readers know that this prophetic verse hath been most unwarrantably perverted by a deeply corrupted branch of the Christian Church —being employed, without a shadow of proof from the Bible, for upholding the arrogant claim of their pontiff to be the sovereign over all the ministers and laity in the kingdom of Christ,— the sovereign successor of Peter, as the Bishop of Rome,—this verse, they allege, exalting him and his episcopal heirs in that city over the other apostles and the whole clergy of every rank. The passage hath thus acquired a factitious and unduly absorbing interest, and the enormous arrogance of Rome concerning that bright promise, deters not a few Protestants from allowing it a fair meaning. But we need not be alarmed, if the holy words are expounded with due candor and impartiality.

We affirm, then, that our Lord declared of Peter, what he never declared of the other apostles,—that he was the "rock" (πετρα, see Matth. vii. 24,) on which to lay the foundation of His Church, that expression being more forcible than the word "foundation," applied to "the apostles and prophets." Our Saviour's language here is the unique promise—"thou art the honored rock, on which, as the primary human basis, I will construct My renovated earthly Church." That promise gave him the highest personal distinction, as an instrument or agent of the divine Master-builder; but it was merely predictive, conveying no sacerdotal authority, no supreme or superior priestly commission, no kind of prerogative, ecclesiastical or secular.— Whether the further promise, then uttered, "I will give unto thee the keys of the kingdom of heaven," gave him "the keys" at once, or the actual gift was deferred till the eleven received the same power afterwards, matters not: for *that* grant of the keys did no more than promote him and them from their deaconship to be presbyters,—the full episcopal trust of "the keys" not being conferred till after the Lord had risen.* While, therefore, we hold that a peculiar honor was allowed the apostolic "rock," we deny that it involved official pre-eminence; for it gave not even episcopal rank, which was not bestowed on Peter and the other ten till the year following. Nor is it recorded, anywhere, that, at any time whatever, Peter assumed pre-eminence, or the others yielded it: on the contrary, Paul "withstood him to the face," and James presided in the council at Jerusalem. An eminent function was appropriated to him, which before the close of his life, was discharged completely towards both the Jews and the Gentiles; and then, in all that matter of the "rock," he was *functus officio*. And, obviously, the predictive promise cannot apply to any of his episcopal successors. The Church could be primarily founded but once; it was thus founded on Peter the "rock;" over-abundantly satisfying the words, "The first Simon, who is called Peter;" afterwards, it could only have the first foundation completed, and be then built up: another original founding is impossible. Of course, though the "gates of hell cannot prevail against the Church," the particular honor of the "rock" could not be transmitted. And in this undistracted scriptural view of the prophecy, we offer an irrefragable answer to the Church of Rome. Nothing in the holy oracles either propounds or ratifies the claim of their pontiff.

Not a particle of scriptural evidence is there that Peter was ever in Rome; and the historical testimony is but lame; yet papists hold that he was the bishop there for more than twenty years,—a barefaced and utterly unfounded assumption.

In the New Testament, we find Peter at Jerusalem, (A. D. 33,)—at Samaria, (34,)— again at Jerusalem,—at Lydda, and at Joppa, where "he tarried many days," remained a long time, some three years, (38,)—in Cesarea, (41,) again in Judea,—at Jerusalem, in prison, and released by the angel, (44,)—at Cesarea, "and there abode,"†—at the Jerusalem council, (52,) at Antioch, somewhat later:‡ during all these years, his home, so far as he had any,—say rather, his sojourn, his pilgrim-walk, his pilgrim-rest, were in and about the holy land He could hardly have found time for more than a brief visit to Rome, if for that: and there certainly was none for a residence there. For his advancing years, we have further scriptural guidance. St. Peter's First Epistle is directed to the inhabitants of countries near the Black Sea, and of the more restricted Asia Minor,—large and (some of them) outlying regions, which, of course, he afterwards and lately visited, and in which he had labored,—his journey to Antioch brought him much nearer those parts; and the second epistle is written to the same brethren, implying his continued care of them. And thus the far greater period of his apostleship is completely absorbed. The first epistle dates from "Babylon;" which name, by too many, is ingeniously transmuted into Rome! as if God would leave His own verification of the alleged connection of Peter with Rome, (so fraught with astounding results,) dependent on a deceptive name! It is perfectly incredible. And none of the epistles of Paul, written to or from Rome, mention or allude to Peter, though salutations abound to or from other Christians: neither does Paul unite the name of Peter with his own in any of the Epistles from that city, though he does that of Timothy in Philip., Colos., and Philem. St. John, too, wrote after St. Peter's death, yet never links him with Rome. This whole plea of scriptural support is monstrous. Yet Romanists grasp at the word "Babylon," to give a semblance of scripture to their enormous pretension,—though by so doing they fairly make their church the abominable "mystery—Babylon," of the Apocalypse: and far too many Protestants, (who "love to have it so,") with ancient writers, on the mere faith of tradition, uphold that fanciful interpretation, irreverent though it be to the Author of the divine record. Now, there were two real Babylons. One was in Assyria, well known to the large history of the world, and to numerous pages of the old Testament, and to all its readers: and though for some time shorn of splendor, and dwindled in magnitude and importance, it was particularly well known to the converts addressed by St. Peter, who were Jews principally, and they the progeny to a great extent, of the tribes taken captive to Assyria and Babylon, and never restored to Judea; these were spread in their conqueror's territories; and some of them were afterwards exiled again, by later masters or conquerors, to Pontus, &c., and Asia, and Egypt. There was also a later Macedonian expatriation, and soon after Peter's death a third, the Roman expulsion, of restored Jews. But St. Peter's epistles relate, pre-eminently, to the offspring of the Assyrian and Babylonian captivity. And who can deliberately and disinterestedly believe that, for *such* readers, who had come to regard Babylon as their second mother-city, an apostle would write "Babylon," and mean Rome? The other Babylon was in Egypt; in St. Peter's time, an inferior town, a fort, probably both, *obscurum castellum*,—its name given by, among other Babylonians, some of these twice deported Israelites of the dispersion,—a place (said by Aretius to be Cairo, but then) of no general note,—no centre of interest, or of feeling to the Hebrew brethren chiefly intended by St. Peter,—and on that account not near so likely to be the Babylon of his epistle as the famous city of Chaldea: had he meant the little town, he would have properly distinguished it.‖ Vastly preponderant, then, is the claim of the real and celebrated Babylon, the capital of Babylonia,—which, like America to us of European descent, and even to our Africans, became the new fatherland to after generations of the captive tribes. Daniel and others had there obtained high civil promotion. The Church in that remnant of a city would be regarded with peculiar affection by other churches and brethren of "the children of the captivity."

To "the children of the captivity," particularly, but not excluding other Israelites or the heathen converts about them,—and the fathers too of the "captivity," had been most infatuated idolaters,—were the two epistles addressed; to the baptized "children of the captivity," called in our translation the "strangers scattered" through the countries mentioned, literally, "the sojourners of the dispersion," in the Greek παρεπιδημοις διασπορας; the same as in John vii. 35, "the dispersed διασποραν among the Gentiles or Greeks;" as in Jas. i. 1, "the twelve tribes, which are scattered abroad," εν τῃ διασπορᾳ, "in, or of the dispersion' Indubitably, therefore, the pen of St. Peter was directed to Babylonian Jews, among whom he had travelled and dwelt and ministered; and it is in entire harmony with this clear fact, that he had abode and labored in the gospel at "Babylon" itself, and that he dated from that city an epistle to those branches of the Christian community.

Where, then, is there even a shadow of scriptural proof that St. Peter, during any period of his life, was in Rome? Where, the scriptural proof, that his function as the "rock" related more to Rome, than to Corinth, or to Carthage, or to London, or to New York? His function as the "rock" regarded first "the circumcision;" and from the Christian circumcision, all Churches, including Rome, are derived. He was also "the apostle of the circumcision." And in the brief and compacted statement just offered, we find on consulting maps, that among "the circumcision," from Palestine to the Euxine, and eastward, he had wide and toilsome occupation of a large portion of his converted life. Not many scriptural inductions are clearer than this. And be it remembered,—without an unimpeachable basis in the holy volume itself, history and tradition, however plausible or probable, are but "wood, hay, stubble," for so enormous an arrogation as that of the papacy.

That the historical testimony of St. Peter having been in Rome, is but lame, must unavoidably be conceded, from the fact that it is considered questionable by many of the learned.— On this point I offer a fair historical sample, the limits of a paper precluding more. That he was the bishop (proper) of Rome, is mere posthumous tradition, admitted tardily into reputable history. Eusebius, two centuries and a half later that the period involved, is the leading authority; and though (in his Eccl. Hist.) he affirms that Peter had been in Rome, he does not affirm that he was the bishop of that Episcopal charge. He relates that Peter "was conducted to Rome," under Claudius, to put down Simon the sorcerer—which may have been shortly before, more probably, perhaps not long after, he was at the Council of Jerusalem, (A. D. 52,) and at Antioch, (Acts xv. Gal. ii.) and before his extensive Euxine travels and labors, and his sojourn in Babylon; so that this was a mere visit to the imperial capital:—and even this amount of testimony is qualified by the apocryphal character of much that is elsewhere related of Simon Magus. During that visit, continues Eusebius, Mark, at the instance of Peter, wrote his gospel: but he unluckily adds, that, calling Rome Babylon, Peter there and then wrote his first epistle, though (as we have gathered) he had yet journeyed to, or converted, and ministered among, the brethren to whom it was directed! Eusebius further states, that Peter and Paul were martyred at Rome, "about the same time," under Nero: and two pages after he says,—yet not perceiving his error concerning the epistle,—"Peter appears to have preached through Pontus, &c., who also, *finally*, [or, at length] coming to Rome, was crucified with his head downward." Putting the whole together, the amount of Eusebius' record is—that Peter, like Paul, visited Rome twice, the second visit of both ending in their martyrdom at the same period (A. D. 68): yet even on this point we have a scriptural query,—why, in the epistle written by Paul from Rome at this most eventful period, is he silent concerning Peter, though more than a dozen other names are mentioned? (2 Tim. iv.) That Peter occupied the Bishopric of Rome, Eusebius neither declares nor intimates. On the contrary, he writes,—"After the martyrdom of Paul and Peter, Linus was the first that received the episcopate at Rome."[§] Paul and Peter were bishops at Rome, as they were in all Churches; and their extraordinary endowments gave them everywhere extraordinary rights: but that they, or either of them, held the particular diocesan seat in Rome, there is no evidence, scriptural or historical.

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* Matth. xvi. 19., xviii. 18; John xx. 23. See "Episcopacy Examined and Re-examined," pp. 240, New York: 1835.

† Acts xii. 19. See Hammond—Cesarea proper is meant; not probably Cesaria Philippi; nor, presumably, Cesaria in Cappadocia.

‡ These traces of St. Peter are from the Acts: the last from Gal. ii. The ordinary marginal chronology is followed.

‖ Poole (Syn.) declares that he would rather hold Jerusalem, than the Egyptian fort, to be the Babylon in dispute. All the historical facts in the above paragraph are gleaned from commentaries or other accessible works. Besides the natural diffusion of captives, Antiochus transplanted large bodies of Jews from Babylon to the Asian and Pontine regions; see M. Henry and Prideaux: also Hammond and Poole (Syn. and Annot.) on John vii. 35. G. Penn, in the Ded. and Premon. to his tract version of the Epistles of James and Peter, [1842,] almost reaches the view here given of the "strangers scattered."

Irenæus, also, a century or more earlier, derives the episcopate of Linus from both Peter and Paul,[¶] the former having been the "rock," the latter having no claim to the title or the function. Those two apostles are equally memorated as the founders of the Roman bishopric. The Church itself had been gathered several years before. Just so, Peter and John, only one of them the "rock," visited Samaria: Barnabas and Saul visited Antioch, the "rock" going there afterwards; and Donysius, Bishop of Corinth, (Euseb. 80,) says that both Peter and Paul "planted us at Corinth." Whatever then the eminence of the "rock," it is abundantly clear that it gave no more prerogative or advantage to Rome than to several other places. The whole structure of Rome concerning "Petrus—Petra" is baseless, whether within or without the holy record. It is, perhaps, the largest and most wonderful fraud ever erected of gossamer and gossip, ancient indeed, but far from primitive, by encroaching arrogance and cowering imbecility.

From scripture, we gather that Peter was the "rock," chiefly, as converting the thousands of the pentecostal season; many of whom were then in Jerusalem from other parts of the world, and, on their return, carried with them the evangelizing of the "rock"—preparing thus for a much wider evangelism,—themselves extending the "rock" to far distant regions, even to Pontus, Parthia, Arabia, Lybia, Rome—an immense circuit. The substrate "rock" spread also to the Gentile portion of the holy foundation and superstructure: and the "centurion of the Italian Band" could not have been unknown to brother officers, (known the more intimately for being of middle rank,) in the legions of the masters of the world. Like, moreover, the Rock in the desert, the apostolic "rock" continued with Israel, "followed them," as the principal function of his ministerial life,—was the "apostle of the circumcision," not only to the restored Jews, but to the "children of the captivity," to the "dispersion" generally, from Euxine Asia to Babylon itself. All this done, and the "rock" released, we may freely allow that, like other eminent martyrs, Peter went "finally" to Rome, to "put off his tabernacle" for "the testimony of Jesus."

As to the remaining, and indeed supererogant point: I hold that prophecy contemplates the final conversion of the Jews, of "all Israel," and their reinstatement in Judea. And I find reason to hope, but without imagining at what time, that Jerusalem will then become the restored mother of all Churches, then to be far more numerous than now, by the long-deferred influx of the heathen,—the mother Church, not indeed in towering prerogative, but in dignity and affection; 'her gates open continually—the sons of them that afflicted her bending to her,—they that despised her bowing themselves down at the soles of her feet,—the nation and kingdom that will not serve her perishing,—every one that is left of all the nations going up from year to year [to Jerusalem] to worship the King the Lord of hosts,—all the families of the earth coming to Jerusalem to worship that King and Lord.' (Isa. lx. Zech. xiv.) But, as all this is unfulfilled prophecy, I allege not that the interpretation I adopt is correct. Much less do I maintain, that the function of the "rock" will be *transferred* from Peter to the Church, and be changed from apostolic *toil* to ecclesiastical *power* or *influence*. The work of the "rock" was completed nearly eighteen hundred years ago. It is merely for those who may demand gratuitously a larger or more showy explanation, that I offer the further theory. And I assert that this speculation, concerning a future destiny of the Church, is far better than the speculation of Rome,—is infinitely to be preferred to the enormous delusion and deception that convert the "rock" into the idolatrous "Babylon" of the "Seven Mountains."

O.

Philadelphia, December, 1851.

[§] Cruse's Eusebius, pp. 64, 65, 80, 82, 104.

[¶] Iren. adv. Hær. lib. iii.

Communications.

For the Churchman.

Baptismal Innocence.

Mr. Editor:

Looking over the Church papers some time since, I was rather surprised than pleased at reading an article with the above title, in the Protestant Churchman of Dec. 13th.

I was *surprised*, inasmuch as the article was directed against one of the noblest of our Church institutions; an institution established, *with* the *sanction* of the Church, and for the furtherance of her work, in disseminating among her children, in an interesting and familiar way, "the truth as it is in Jesus."

How well the Society has done its work, the Church's work, is not to the present purpose to show. At least it is no argument *against* it that they have met with opposition from more than one quarter, with *secret* insinuations maliciously thrown out, as well as with *open* attempts to vilify it in the public eye. This doubtless it expected from the beginning, and has the consoling thought, that in *this* respect at least, it has become associated and identified with all other good things, with the Church itself as well as with her Divine Founder.

I was *not pleased* with the *spirit* of the piece, beginning as it does with such ominous words as these:—"It is singular to notice the coolness, with which the 'General Protestant Episcopal Sunday School Union' perverts Gospel-truth." The way it does this, the author then proceeds to show; he says, "Having just picked up the *Children's Magazine* for May, 1850, I find a Calendar there inserted, in which we are told that *Whitsunday* was so called, because, among the early Christians, all those who received baptism on that day, 'wore white garments to denote the *innocence* and *purity which are given in that rite*.'" He further says, "Now it seems to me that this statement can be called by no other name than a *wicked* or an *ignorant* perversion of the truth. In either case it is inexcusable; those who do approve it, whatever they may be, cannot be *good churchmen*; although this by the way is a name of which many are particularly fond."

I agree with the author who signs himself "A. B. C.", that wicked and ignorant perversions of the truth are *both* inexcusable, and am sure that he himself cannot but commend the laudable *profession* of those many who are particularly fond of the name of good churchmen. But be this as it may, I propose, just now, in spite of "A.B.C."'s *mihi videtur*, to look into the statement in question, and see whether it is either a wicked or an ignorant *perversion* of the truth, or no perversion at all. You will observe, Mr. Editor, that this is an *historical* inquiry, and as such I intend to treat it, for the question is not, are innocence and purity given in baptism? but, *what* did the baptized wear the white garments *for*, or, *for what purpose* did the early Christians *give them* to the newly-baptized, what was their intent, design and meaning? If they gave them as a *token* of the *innocence* and *purity* of *baptism*, then the S. S. Union has spoken the truth, and "A. B. C." is guilty of a false accusation in preferring his charge. To proceed, "A. B. C." says, "The Prayer Book tells us that 'Baptism representeth unto us our profession', but does not say a word about its conferring 'innocence and purity'." As this has nothing to do with the question, we will pass it by for the present. He next takes up our great Ritualist, and says, "Wheatly speaks of the 'white garments' anciently worn by those who had been recently baptized, but says that they 'wore them in order to signify that they had made a *resolution* to lead a new, innocent, and unspotted life'." Wheatly does indeed say this, but this and something *more besides*. The quotation above cited reads in full, "The new-baptized coming each day to church in white garments, with lights before them, *in token* that they had *now* laid aside their works of darkness and *were become the children of light, and* had made a resolution,"[*] &c. That is, the white garments represented not only an *obligation* and a *responsibility* but a *privilege* and a *present blessing* as well; not only reminded them of their "resolution," but also that they had *now* laid aside *their* works of darkness and *were become the children of Light*. But perhaps this is not clear enough. Let us see what further he says in confirmation and explanation. We read thus:

"By the first Common Prayer of King Edward, after the child was thus baptized, the Godfathers and Godmothers were to lay their hands upon it, and the Minister was to put upon him his white vesture, commonly called the Chrisome, and to say: Take this white vesture as a token of the innocency, which, by God's grace, in this holy sacrament of baptism, is given unto thee, and for a sign whereby thou art admonished so long as thou livest, to give thyself to innocence of living, that, after this transitory life, thou may'st be partaker of the life everlasting.—Amen.

"This was a relic of an ancient custom I have formerly had occasion to mention: the intention and design of it is sufficiently expressed in the form above cited:"[†] or, as he says elsewhere, "The Chrisome, I have formerly had occasion to show, was a white vesture or garment which was put upon the child at the time of its baptism as a *token of innocency*."[‡] Thus much Wheatly. Here then we are referred, by Wheatly himself to the form of the minister's address, which he makes while putting on the Chrisome, for the *intention* and *design* of it, he thinking it to be "*sufficiently* expressed in the form above cited." And so it *is* to all candid readers. Be the doctrine of "baptismal innocence" good or bad, true or false, certain it is that the Early Church believed in it, and represented it by the white garments. Thus Wheatly bears testimony that the Gen. P. E. S. S. Union have spoken the truth with regard to the "innocence."

Further, as regards the "purity of baptism, to be strictly literal, although to my mind, innocence and purity are one and the same, "A. B. C." continues, "Bishop Hobart says that the 'baptized wore white garments, in token of the *spiritual purity* which *baptism designated*, and the innocence of life to which they then bound themselves.'" You will see, Mr. Editor, in referring to Nelson's work, which was the groundwork of Bp. Hobart's "Companion," the *full* meaning of the latter's words, while, if I mistake not, Nelson is as good authority for *historical* fact as Bp. H. is for *doctrinal*. Among his questions for Whitsunday, the former says,

"Q. Why do we call this Festival, Whitsunday?

"A. Partly from the glorious light of heaven, which was this day sent down upon the earth from the Father of lights: but principally, because this day, being one of the stated times for baptism in the Ancient Church, those who were baptized put on white garments, as types of that *spiritual purity* they *received* in baptism, and which they were obliged to preserve in the future course of their lives."[§] It is plain from this that Bp. H. used the term baptism in the sense of the "outward and visible sign," even as Wheatley says, "Baptism is only an external rite, representing an internal and spiritual action,"[‖] and as the Church herself sometimes uses it, by metonymy. So by "the spiritual purity which baptism designated," the Bishop means that which *is given in* or *by* the sacrament of baptism. And again according to the testimony of Hobart and Nelson, the S. S. Union has spoken the truth touching the *purity* of baptism. Now to suppose that Bp. H. would deny or did deny the truth of this, would be an insult to the memory of that great and good man, or to insinuate that he would go counter to the teaching of the Ancient Church and the spirit and meaning of the Prayer Book, is nothing less than a base calumniation. Now as far as I can judge of this matter, I think that instead of "the authority of Mr. Wheatly and Bp. Hobart, being *against* that of the whole board of Managers of the P. E. S. S. Union," it is rather on *their side* and argument in *their favor*. Nor can I believe, as far as this point is concerned, either "that they are endorsing publications which they have never examined, or that they are not sound churchmen" as "A. B. C." insinuates. And for the groundlessness of the imputation of misrepresenting the truth, brought against the Society, I appeal to the Church of England in her ritual, Wheatly in his work on Common Prayer, and Nelson, corroborated by Bishop Hobart, on the Festivals and Fasts.

Mr. Editor, all this is strange enough. In the *first* place, a church institution is charged with *perverting* the truth, while in fact it was only stating the *exact* truth, according to the best authority. In charity we must allow that such a charge was made in the *beginning*, through ignorance; and I would take the liberty of referring "A. B. C." to a more thorough consulting of Church *History*. And *then* this unjust imputation is propagated far and wide, through the medium of the press, and that gratuitously, and who, I ask, shall be responsible for the scandal hereby brought upon the Church? As regards the *doctrine*, that it was received by the ancient church in *general*, and endorsed by the Church of England and America in *particular*, and this *fact* borne testimony to by Wheatly and Nelson and Hobart, has been sufficiently proved, and goes a great way to show that it is both Catholic and scriptural, for what is truly Catholic cannot but be scriptural. That it is denied now-a-days, and by those who profess to teach the truth aright, is also subject of note and matter of shame. But, to be brief, I pass on to the concluding clause of the article referred to. Hear the sequel.

"If this is the kind of knowledge furnished to the Church by the aforesaid 'Union' it would seem that the association for the diffusion of evangelical knowledge has not been established too soon." Here lies the very git and essence, the spring and sum of the whole matter. Here "A. B. C." thinks to drive the argument home, but there is a fallacy in this conclusion, as I have shown, there is not even a shadow of truth in the premises. However, we can give the author the credit of "coming to the point." So if we do not find the *knowledge* of the truth in the teaching of the S. S. Union we must look for it in the E. K. Society, in their sermons, discourses, tracts, and publications, bearing in mind also, that what they teach is to be considered as truth corrective of the errors which they attribute to the other society.

Now, Mr. Editor, as I have read but one of their publications, and that a chance one, which I fell in with during the course of my reading, I shall limit my remarks and criticisms to this alone. The book to which I refer is entitled "The Curate of Linwood, or the real strength of the Christian ministry." It is introduced to our notice, among the advertised publications of the E. K. Society, in this manner: "This book is designed to exhibit, through the medium of an exceedingly interesting narrative the *cardinal doctrines* of the *gospel*, and cannot be read without pleasure and *profit*. To the libraries of Sunday Schools it will prove an *inestimable treasure*." And yet this book, the only one on the list honored with a recommendatory notice, teaches *Calvinism* "in its purity." To say nothing of the *denial* of "Sacramental Grace," a doctrine of little esteem in our day, nothing of that pernicious doctrine "justification by faith alone," and a presumptuous confidence of eternal safety, all which it teaches most clearly and unmistakably, to say nothing of these heretical tenets, I will simply quote a passage bearing upon the Calvinistic doctrine of "*certain perseverance of the saints*," or "final perseverance," as the author of the work styles it. He makes his hero, "the curate of Linwood," after his conversion from *high churchism* to *low churchism* or *Evangelicalism*, speak thus: "To suppose that he who was once a child of God and an heir of heaven, who had been reconciled to God, and had received a new nature, and admission to all the benefits of the atonement of Christ,—in one word, who has been born of the Holy Spirit into the family of God, may again become a child of wrath, an heir of hell, an enemy to Him who was once his Father in heaven, and an outcast from all the blessings and privileges of that Father's ransomed family, would be to deprive the trembling believer in Jesus of a most precious ground of consolation and to deny the obvious sense of many direct assurances that *once united* to Jesus, His are *safe* in Him *forever*." Then, quoting some of the "direct assurances," he adds, "there are but a few of the passages of scripture which prove the *everlasting safety* of those who are *once united* to Christ." The Arminian would hardly subscribe to this, and yet it is part of the teaching of the P. E. E. K. Society. Thus it would correct what it is pleased to call the errors of one system by the *false* teaching of another.

Yet this is a book "exhibiting the *cardinal* doctrines of the Gospel," under which head we must henceforth count that of "final perseverance." A cardinal doctrine indeed! albeit unheard of as such in the time of the Apostles.—*Herein* is the "profit" of such a publication, and that which renders it an "inestimable treasure to S. Schools." Thus is the *knowledge of* the E. K. Society "evangelical,"—thus is it "Protestant."

But this is not all, Mr. Editor. The article in question appears to be taken from another paper, the *Southern Churchman*. Now if this had found a place under the head of "correspondence" in the *Protestant Churchman*, it would have been some palliation for the letter, being covered by the declaration prefacing that department, namely, "The editor finds it necessary to state that he is not responsible for the opinions and statements of his correspondents," which would have given, at least, some shadow of an excuse. But no! The editor of the P. C. takes the statement of another paper at will, and without examining whether the charge be true or false, gives it his imprimatur by publishing it, and appropriating its language to himself, as well as by his own admission, becomes "responsible" for the *slander*, and thus identified with its author. And all forsooth because the object of vituperation happens to be a "Union" whose exemplary conduct is a reproof to the course of a would-be rival "society," which engages his interest and sympathy. Surely, such a way of action cannot be productive of good but rather of evil and discord and division rather than unity. Nevertheless, it is to be hoped that in these evil days of doubting and denying the truth peace will not be sought at the expense of all that is *pure*, and *good*, and *Catholic*, and *true*.

One word more, Mr. Editor, in apology, and I have done, not that such a thing is necessary, in defending the truth, in correcting misstatements, and seeing that justice is done to whom it is due, but now-a-days, anything like controversy or open discussion, if offensive in the sight of many, who, professing themselves to be "sick of controversy" are content to turn the course of their labors into the channel of *practical* reform. This is commendable, and in its way desirable, but such as these must not forget the exhortation of St. Jude, "That we should earnestly contend for the faith once delivered to the saints," we meanwhile "building up ourselves in our most holy faith." Benson, in his "Hulsean Lectures," says truly, "It is not so much to the sword of justice as to the pen of the ready writer, and the head of the well-instructed reasoner, that we must trust for defeating the enemies of the Church." That we may "hold fast our profession without wavering." Thus was it in the case of St. Peter, when St. Paul "withstood him to the face," and thus must it be now, "for there are *certain* men *crept in unawares*," and the "seamless garment" of the Church "woven from the top throughout" by the Spirit of Truth, is like to become *less* "seamless" by reason of the "damnable heresies" of these latter days, these "tares sown by the Evil One," the Father of lies.

I am yours in the faith,

Christophilus.

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[*] Wheatly on Com. Prayer, chap. v, sect. xvii, §2.

[†] Wheatly on Com. Prayer, chap. vii, sect. iii, §2.

[‡] Wheatly on Com. Prayer, chap. xiii, sect. iii, §1.

[§] A Companion to the Festivals and Feasts of the Church of England, by Robert Nelson, Esq., Oxford, 1843. Chap. xxi.

[‖] Wheatly, chap. xii, sect. iii, §2.

For the Churchman.

Undæ and the Domestic Missions.

In a very sensible article, published in the *Protestant Churchman* of the 24th ult., *Undæ* asks what can be the reason of the falling off of the interest in Domestic Missions? Sir, permit one who has been, and is yet deeply interested in the cause of missions, to venture a reply. Clergymen and laymen are every day opening their eyes to the folly of sending contributions through a channel in which a good part of their preciousness is "*sweated off*" by agencies, rents, per centage, &c., before they reach the suffering missionary.

The present system, which elevates an irresponsible committee over the Bishop, is year by year proving its inefficiency; and must, as soon as "the spasms" cease, collapse entirely. Far more than double can be raised by large and wealthy congregations on the day appointed for the collection for Domestic Missions, if the rector announces that "the proceeds shall be sent *to-morrow* to the Bishop of Michigan," Indiana, or Illinois, as the case may be. Every prelate among western or missionary Bishops has friends and admirers in eastern cities and churches who would, if the present abortive and extravagant system was abolished, send him threefold the meagre sum that is now doled out.

And again, the Church is withdrawing her confidence from the Domestic Board because of their undue assumptions of power; e. g., the case of the Rev. Mr. Unonius and his mission, than which a more needy and important one there is not from Maine to Texas. Without the knowledge of Bishop Chase, *and indeed as he himself has said, in a letter to the clergyman above mentioned, after he (Bishop Chase) had directed the Domestic Committee to continue the same missionaries on the list for Illinois, as in former years (except those who had moved from the Diocese) this Domestic Committee "resigned" Mr. Unonius.* What was the reason of this? Such unauthorized conduct, if unexplained deserves the loss and withdrawal of the Church confidence.

If the friends of the Domestic Board would look into these things a little, they might find the reason for the lack of general interest in its operations, and a cause for the diminishing of its revenues.

Flumen.

With regard to the first part of this communication, we do not think the complaint of extravagance is now well founded. The per centage of *necessary* expenses appears large, because the whole amount contributed is so unworthy of the Church. As to the second point, we learn the Committee are not to blame. The name of Mr. Unonius was omitted in the list furnished by the Bishop, (*accidentally* as has been explained) and hence the resignation was inferred. As the letter of Flumen comes from a distance, we have inserted it with these remarks.—Ed.

For the Churchman.

Evil Imaginations.

Our Blessed Lord, before His departure from the earth unto the place of His exaltation, Heaven, prayed unto the Father, on behalf of His chosen ones, saying, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."[*] Amid the evil they lived, and "in the world" they met with "tribulation". "Cast down, but not destroyed," they served the Master well, and, surrendering life, passed from the world's troubles. Their successors in the Church of Christ were partakers of like tribulations, and the coadjutors of these, both presbyters and deacons, were more or less subject to the evil pervading the world. Ignorance of the truth, and opposition to it when declared, falsehood and error, gainsaying and dispute, met them on every side. The evil habits, and the perverse dispositions of former ages, have descended to these times. The world has grown older, but has not improved; men possess abundant opportunities for learning truth, but they will not employ them profitably. Schismatic bodies surround individuals with influences which have a tendency to prevent the operation of wholesome Apostolic doctrine. Humanly devised regulations, continually changing, interfere with primitive discipline, and promote divisions. Polemic champions, taking into their hands the sword they know not how to wield aright, declare war against, and do violence unto the "Keeper and the Witness of Holy Writ." Excuses of all kinds are presented in justification, whereas, if their cause were good in itself, there would be no necessity for apology. Imaginary positions, and improbable circumstances are assumed, and then conclusions are drawn diametrically opposed to the actual condition of mankind. Metaphysical assumptions, which cannot very easily be disallowed, because they happen to fall within the range of seeming possibility, are made the stepping stones to positions contrary to the plain declarations of Holy Scripture. Calvinism, as it came to be called at last, once ruled with mighty sway among those weak-minded enough to abandon Scriptural truth, for an error which St. Augustine rashly started, and the theologians of the Roman Church improved. The Genevan Reformer, as they are wont to call him, did not originate the evil system, but he, clothing it with logical precision, and apparent strength, presented it to the world in a new dress, and men of the world, in judgment weak, in knowledge wanting, received it eagerly, because such are pleased with that which is novel to their experience. But this evil system has perished, because its foundations lay upon the imagination of man, and not upon the Word of God.

The cry was raised not many years ago, "Down with the Bishops," for "Presbytery is Divine." Mangled ancient writings were presented as proofs, and falsified quotations were adduced in support. The Jesuit's sophistry was stolen to carry out the deceit, and the blinded followers of blind leaders spread the error they were taught to believe. The division thus begun and carried out, has had its day. It has not wholly perished, indeed, but its maintainers now are few, and men of sound judgment and strength of mind, seek the "old paths." Then succeeded a denial of the true principle, "The Church is not a human society, and its government is of Divine constitution." The false position "Presbytery is Divine" could not be maintained, and the opponents of Episcopacy, unwilling to confess their error, in obstinate pride refused to acknowledge its claims, and took the position, "The Scriptures reveal no fixed system of Church government, but only general rules, by which each society, according to its own choice, may govern itself independently." This guiding principle is dominant now among a certain class of religionists, but christian churchmen pray unceasingly to be delivered from the evil that adheres to and grows along with "false doctrine, heresy, and schism," and this petition is heard by Him who answers prayer.

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[*] John xvii 15.

For the Churchman.

Constantinople Mission.

Mr. Editor:

At the last annual meeting of the Board of Missions it was

Resolved, That the special attention of the members of the Church be earnestly invited to the importance of making contributions for the early renewal of the mission to the decayed churches in the East, which renewal was decided upon at the triennial meeting of the Board in October last.

Now, inasmuch as this resolution does not say *by whom* the "special attention of the Church" shall be invited to this object, and since it would appear that the Foreign Committee either do not consider it *their* duty, or else *are not ready* (for reasons specified in their last report) as yet to do it, I trust I shall not trespass upon anybody's province if I invite the attention of my brethren to the above resolution. The very adoption of the resolution is, or ought to be, a sufficient "invitation" to the subject. How important it is, I would not pretend to say in my own words, but would prefer those of the Committee, to whom the last annual report of the Foreign Committee was referred. They report:

"The Committee are of opinion, that this Board has undertaken no work of clearer duty, none of greater importance, none of richer promise. They believe that such is the judgment of the Church, a judgment which others clearly hold and carry out, in most resolved and energetic action. The Committee entirely agree with the late Missionary Bishop there, both as to the duty of such renewal, and the importance of its being made, with the least possible delay. They commend his views and arguments, on these points, to the consideration of the whole Church; only regretting, that they could not have been spread abroad at an earlier day."

In view of the above, would it not be well, for those who are now making their yearly offerings to Foreign Missions, to remember the Mission to the decayed churches in the East? If the money be not needed *now* for actual disbursement, may we not hope that it will be *at some time or other*? Might not the funds contributed now, be *drawing interest*, and thus perhaps the Church be saved the SHAME of a *third* suspension of a Mission, than which there is "NONE OF GREATER IMPORTANCE, NONE OF RICHER PROMISE?"

J. L. T.

Cherry Valley, Feb. 10th, 1852.

For the Churchman.

Transubstantiation.

Mr. Editor:

The Rev. Hugh M'Neile, at a recent meeting in Liverpool, to petition against the continuance of the Maynooth grant, urged a strong argument against the Romish doctrine of *transubstantiation*. As I have never seen the subject handled in so clear and convincing a mode for the popular mind, I send you an extract from the speech of the Rev. gentleman, and shall be pleased if you will give it an insertion.

I remain, with respect, yours,

A Reader.

Neither is the evil confined to this, the teaching at Maynooth is idolatrous as well as intolerant. I do not now speak of their images, although the defence commonly made against the charge of idolatry in the use of them would be equally conclusive in exculpation of the heathen. But I now speak of the wafer—the consecrated wafer, before which it is not denied that they offer the highest adoration. On the contrary, this is avowed and defended. The high ground taken in its defence is, the literal interpretation of our Lord's words when he said, "This is my body," connected with the assumption that every priest, in consecrating the wafer, does over again what our Lord himself then did, and that consequently it is truly said of every consecrated wafer—this is the body of Christ. In answer to all objections derived from our senses or our reason, they plead and reiterate the Lord's words, "This is my body." His word, they say, is with power. All things are possible and easy with him, and thus maintain their strictly literal interpretation in defiance of the evidence of their senses; they conclude that transubstantiation has indeed taken place, and that, therefore, there is no idolatry in the highest veneration of the wafer. I am not about to oppose their interpretation, though I do not agree with it, and might, with our greatest divines, most successfully oppose it. But I am going to grant it true for the sake of the argument, and even then to show that their practice is idolatry. It is a strong case that can afford to grant the strongest assumption of its adversaries, and still maintain its ground. I grant then, for argument's sake, that our Lord's language on the occasion referred to is to be interpreted with strict literality, that the bread, under his omnipotent word, became really his body, and, further, that the same omnipotence attends the word of every priest of Rome, and every wafer consecrated by him becomes really the body of Christ. What then? They worship with the highest veneration the *body* of Christ. Is the body of Christ God? Nay. It is precisely that part of Christ which is undeniably man. There is no confusion of substance in the unity of Christ's person. The human substance becomes in no wise, or in no degree, divine, as the divine becomes in no wise, and in no degree, human. The body of Christ, therefore, is not divine, but human. The body of Christ is not a creator, but a creature, and the Church of Rome teaches all her children to offer supreme worship to the creature. This has been felt, and therefore their doctrine is, that the consecrated wafer is transubstantiated into the body, and blood, and soul, and divinity, of Jesus Christ. If that were so, there would indeed be a proper object of worship. But where is that doctrine to be found? Not in our Lord's word, literally interpreted. He did not say so. He said, "This is my body," and limited what he said to his human substance expressly by adding, "which is broken for you." So, then, in order to exculpate themselves from the charge of idolatry, they are obliged to forsake the literal interpretation of our Lord's words after all, and introduce much, very much, which he did not say. He did not say a word about his soul and divinity. He said, "This is my body"—*corpus meum*. When we introduce an extraneous word, and allege that he meant this represents my body, they are outraged, and raise the cry of literal interpretation, repeating with triumph, This is my body. And yet, with unaccountable inconsistency, they entirely forsake the literal interpretation themselves, and introduce a long and gratuitous paraphrase. I am aware of what they say under the head of what is called *concomitance*, that wherever the body of Christ is, there must his soul be also, and also his divinity; and, therefore, if his body be in the wafer, there is no idolatry in their worship. But is this sound? Was not his body in the tomb; and will it be alleged that therefore his body, blood, soul, and divinity were all in the tomb? And if his body might be in the tomb without his divinity, might it not also be in the wafer? At all events, to vindicate their practices from the charge of idolatry, they must altogether relinquish their much-boasted literal translation.

THE CHURCHMAN.

NEW YORK, SATURDAY, FEB. 21, 1852.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to all in arrear. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Jan. 10, 1852.

The Season of Lent.

The Church next week commences her solemn annual task of *forty* days, and preparations for the great mystery of our Blessed Lord's Passion and Crucifixion. Let us employ the present moments in some serious reflections on the profitableness of this holy season, and the proper manner of keeping it.

In nothing does the Church differ from the sects around her, more obviously than in the course of her annual services. The great central doctrine of the Incarnation is kept in view throughout, and the different phases or aspects in which it was manifested, and the several steps by which the work of redemption was accomplished, are by turns presented to the meditation of the Christian observer. The Nativity, the Death, and the Resurrection of our Incarnate Lord, are dwelt upon with the deepest solemnity; for the due celebration of the first we are made to prepare ourselves in the four weeks of Advent; for the last two in the six weeks of Lent. This rule is often made a subject of derision by those who have cut themselves off from the Church Catholic, and followed in the footsteps of Korah, Dathan, and Abiram. They have so completely lost the Catholic spirit, as to be incapable of entering into the wisdom and beauty evidenced in the arrangement of the Church's services, and especially the special provision we are now considering. They rashly pronounce it a mere arbitrary injunction of unwarranted Church authority:—an abstinence from "flesh meats" and a giving up of those worldly pomps and vanities, in which, at other times, (according to them,) she allows her children fully to indulge.—It is truly painful to witness the coarse scurrility with which the usages and traditions of the Universal Church for 1800 years, are treated by the mushroom growths of an ungovernable self-will, and mere human devices; and sadder yet to find that the precepts and example of our Lord and His Apostles are treated with contumely and reproach, while, in the wantonness of a schismatical spirit, they assail the ordinance of His Church in a later age. The true churchman will see, in these fearful illustrations of delusion and error, the great necessity for letting his light shine before men in the conscientious discharge of every christian duty; and will strive in particular that his devout and faithful observance of this holy season may, through God's help, be blessed to his soul's health and to his spiritual renovation and growth in grace.

We have on previous occasions dwelt on the duties of repentance, self-examination, private devotion, and constant and regular attendance on the daily services of the Church—and these as means to an end, "the perfecting of holiness in the fear of the Lord." There is another duty, admirably set forth in the collect for the first Sunday in Lent, which is, however, less easy to the physical man, and therefore very apt to be neglected. Thus reads the Collect: "O Lord, who for our sakes didst fast forty days and forty nights, give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness to Thy honor and glory." Here are admirably comprehended in a few lines the authority and example of our Lord, the duty of fasting, and the end which it is designed to promote. Our Lord fasted for a lengthened period, leaving us an example to follow. We cannot follow Him in this imperative duty, without the aid of His grace, which we solemnly invoke in the excellent prayer here put into our mouths. Nor is it a mere arbitrary device or injunction, but through it our flesh becomes subdued to the Spirit, and we are enabled to obey His godly motions in righteousness and true holiness. So beneficial are the effects of fasting according to the institution of the Church, when performed in the right spirit.

What this spirit is, is well set forth in the Homily on fasting. "Now dearly beloved, seeing that Almighty God alloweth not our fast for the work's sake, but chiefly respecteth our heart, how it is affected, and then esteemeth our fast either good or evil, by the end that it serveth for, it is our part to rend our hearts, and not our garments, as we are advised by the prophet Joel; that is, our sorrow and mourning must be inward in heart, and not in outward show only; yea, it is requisite that first, before all things, we cleanse our hearts from sin, and then direct our faith to such an end as God will allow to be good.

"There be three ends, whereunto, if our fast be directed, it is then a work profitable to us, and accepted of God.

"The first is to chastise the flesh, that it be not too wanton, but tamed and brought in subjection to the spirit. This respect had St. Paul in his fast when he said. *I chastise my body, and bring it into subjection, lest by any means it cometh to pass that when I have preached to others, I myself be found a cast away.*

"The second, that the spirit may be more earnest and fervent to prayer. To this end fasted the Prophets and Teachers that were at Antioch, before they sent forth Paul and Barnabas to preach the Gospel. The same two Apostles fasted for the like purpose when they commended to God, by their earnest prayers, the congregations that were at Antioch, Pisidia, Iconium, and Lystra, as we read in the Acts of the Apostles.

"The third, that our fast be a testimony and witness with us before God, of our humble submission to His high Majesty, when we confess and acknowledge our sins unto Him, and are inwardly touched with sorrowfulness of heart bewailing the same in the affliction of our bodies. These are the three ends, or right uses of fasting."

The whole Homily may be perused with great advantage, previously to the commencement of the ensuing Lent. The numbers 18 and 66 in the "Tracts for the Times," from the pen of the eminent Dr. Pusey, are admirable alike for their piety and judgment, and afford excellent suggestions for the practical discharge of this duty. There are two extremes to be avoided, the one neglect, the other over-rigor. Some find it unpleasant, and style it "a carnal ordinance," and are too *spiritual* to observe it. Others may be affected by ill health, or a natural feebleness of constitution, and when such attempt the duty in its strict form, they, of course, not only find it impossible after a time, but perhaps inflict upon themselves permanent and grievous injury. Persons in full health, and not exposed to long and laborious occupations, can and should fulfil the duty of abstinence without difficulty, if the spirit be but willing. It is impossible for third parties to lay down precise rules without degenerating into an empty formalism, and a perfunctory discharge of the duty. The Church, therefore, instead of prescribing long and numerous formulas as to the use of butter and lard, and cheese, and cups of coffee with a few drops of milk, and refections and collations, *requires* of her dutiful children "such a measure of abstinence during the forty days of Lent, (*Ash Wednesday and Good Friday being strict fasts*,) as is more especially suited to extraordinary acts and exercises of devotion." The particular method of carrying out this is left to the enlightened conscience of each individual. Let the desire exist to comply with the duty, and the habit be formed and sedulously persisted in, and the beneficial results will be soon manifest. What was at first unwelcome and painful, will soon become tolerable and satisfactory, and though the subduing of the flesh by these means will always be more or less painful and wearying, the neglect of this means of grace will be far more so. The devout Christian will thus tread in the steps of Saints and Martyrs, and receive his reward in the more thorough "putting off the old man," and the transformation of his soul and mind into the likeness of Christ.

Novel Legislation.---Establishment of the Roman Catholic Religion.

We have just received a copy of an Act, now before the Legislature, which is certainly a new thing in our legislative annals. As it requires prompt attention and investigation, we spread it before our readers without delay, and also append some comments, which merit and doubtless will receive a careful perusal and consideration.

No. 83.

In Assembly, February 3, 1852.

Reported by Mr. O'KEEFE, from the committee on the judiciary—read twice, and committed to the committee of the whole.

AN ACT

To vest the legal title of certain property in the ordinaries of the diocese of New York.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. That certain conveyance executed by Gregory Dillon to John Hughes, dated the twentieth day of August, eighteen hundred and fifty, of those certain lots of land in the city of New York, at the corner of Barclay and Church streets, on which stands the building known as St. Peter's church, shall be good and valid to all intents and purposes, to vest the legal title thereof in fee simple in said John Hughes, and his successors in office, that is to say in such person being at the time archbishop or ordinary of the diocese of New York, and in such person as from time to time shall be the successor in office of such archbishop or ordinary, and in no other person or persons whatever.

§2. All conveyances of real or personal estate, or of any interest therein by gift, grant, devise, bequest or otherwise, heretofore or hereafter made unto any person by the description of bishop or archbishop of any place within the state of New York, and to his successors in office, shall be good and valid to all intents and purposes, to vest the legal title as intended by such conveyance in such person, being at the time such ordinary bishop, or archbishop, and in such person as from time to time shall be the successor in office of such ordinary bishop, or archbishop, and in no other person or persons whatever.

§3. Lands held under this act shall not be sold or alienated, unless by and with the concurrence of the supreme court, or one of the justices thereof.

§4. This act shall take effect immediately.

REMARKS.

A bill is introduced into the Assembly of this State and printed, which recognizes the Roman Catholic religion as the religion of the state, inasmuch as it expressly defines the Archbishop of that church, who has at present jurisdiction over the portion of it within the southern part of the state of New York, to be the Archbishop or ordinary of the diocese of New York. It will be understood that, following ancient usage, the Romish Bishops take their titles from the chief cities in their dioceses, and not from the territories comprising them. Thus, in this state they have three dioceses, viz., New York, Albany, and Buffalo. The object of the bill above alluded to, appears to be, first, to vest the title of St. Peter's Church, in Barclay street, in this city, which has been conveyed to Archbishop Hughes, in him, as such archbishop, "and his successors in office, that is to say, in such person, being at the time archbishop or ordinary of the diocese of New York, and in such person as from time to time shall be the successor in office of such archbishop or ordinary, and in no other person or persons whatever;" and secondly, to provide that all conveyances of real estate and personal property in any manner made to "any person by the description of bishop or archbishop of any place within the state of New York, and his successors in office, shall be good and valid to all intents and purposes, to vest the legal title as intended by such conveyance in such person, being at the time such ordinary bishop, or archbishop, and in such person as from time to time shall be the successor of such ordinary bishop, or archbishop, and in no other person or persons whatever."

The title of the bill is "To vest the legal title of certain property in the ordinaries* of the diocese of New York." It was reported by Mr. O'Keefe, from the *committee on the judiciary*—that one of the standing committees, generally presumed to contain the "elite" of the judicial learning and legal acumen of "the House." We do not know who compose that committee besides Mr. O'Keefe, nor whether there is a churchman upon it, or even in the Assembly. The Romanists are wiser in their generation, and show their worldly wisdom by securing places in the Legislature for their friends and for themselves. It cannot be questioned what Mr. O'Keefe's religion is. He is right in using his opportunity to serve his God, his Church, and his friends, and we do not know or suspect that in doing so he betrays his duty to the state. We only wish that churchmen would do the same. But to return to the subject of the present remarks.

It is well known that the rightful title of Bishop of New York has been at least claimed as properly belonging to the Bishop of the Protestant Episcopal Church in the Diocese of New York; and if, it has not been deemed expedient to assume it at any time it is no reason why the question should be in this summary way decided against us by the Legislature. As there were, are, and will continue to be several titular bishops within the state, the assumption by our Church of a title, however much we may believe it to be rightful, might lead to numerous disputes and endless litigations, unsettle titles and jeopard the property of public institutions. Therefore we have refrained from insisting upon a title, that implied our being *the* Church within some, if not all, of these United States. In the mother country, our Church was the national Church for centuries before, and at the time of, the declaration of independence. The spiritual jurisdiction within some of the colonies, and particularly within those now become what are generally known as the Middle States of the Union, was in a Bishop of what was then and ever from the time of the introduction of Christianity into Britain, "the Church of England, to which the Protestant Episcopal Church in these States is indebted, under God, for her first foundation, and a long continuance of nursing care and protection." We do not even except the Colony of Maryland, for England never countenanced Lord Baltimore's religion as the religion of that territory. There is no need of proof of this. It is sufficient if we aver it. It is then unjust to determine the question against us without a hearing, and that is probably unnecessary, for there is no need of the Legislature's determining the question at all. One thing is quite certain, that the Roman Catholic Church was never recognized as *the* Church of this land by any law of this or of the mother, country. It therefore has no right to be so called or recognized; and its sole pretension to it rests upon usurped authority as *the* only Church throughout the world—the Catholic or Universal Church, descended from St. Peter, the sole rock upon which our Saviour built His Church—a pretension denied, disputed, disallowed, and unfounded. Whilst, therefore, we do not ask to be called *the* Church, and our Bishops called *the* Bishops of New York and Western New York in legal enactments, we protest against the title being given to any other; and we do not doubt that, the attention of the Legislature being drawn to it, the injustice will not be suffered. The case of the American and Foreign Bible Society is too fresh in the memories of the Baptist members, if not of all the members of the Legislature. And if that application was denied again and again solely on the ground of apprehended confusion, the present bill will be amended for the avoidance of the same effect of ambiguity, if for no higher motive. We do not desire the disappointment of the applicants in obtaining their object. We cannot suppose they *will* have it in this shape or in none at all. But if such is their temper, they only deserve the fate of the Baptists in the case just alluded to. *They should go without it.*

One remark more we add upon the second section. It is so worded as to create a doubt of its being applicable *only* to the cases of conveyances to Roman Catholic Bishops. The courts may not always decide that R. C. Bishops only were intended; therefore for the removing of all doubt, we would suggest that the words *Church or* and *or part of* be inserted so as to read "unto any person by the description of bishop or archbishop of any *Church or* place within *or part of* the state of New York," &c. There would be no ambiguity or vagueness in that; and it would with admirable fairness permit all bishops in the state of New York to have the benefits of the Act. As the officer called the Ordinary is very seldom if ever to be found mentioned in the Statutes of this state since the Revolution or even before it, we are not surprised that the printer has made "ordinary bishop, or archbishop," out of Ordinary, Bishop, or Archbishop.

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* ordinaries *not* Ordinaries.

Diocesan Intelligence.

MASSACHUSETTS.—We learn from the *Boston Traveller* that the trial of the Rev. O. S. Prescott, is now proceeding in the Sunday School Room of Trinity Church in that city. Mr. Prescott on Nov. 17, 1851, having notified the Bishop of his willingness to stand a trial, subsequently selected the following Court under protest:—Rev. Dr. Wayland, Rev. Messrs. J. H. Clinch, E. F. Slafter, Isaac W. Hallam, and George Packard. Mr. Prescott's objection was, to the list nominated by the Bishop, that four of the gentlemen so named, had been on the previous Court, and that four others had been repeatedly objected to by him. The Court met on the 10th of February instant. The proceedings are given at great length in the Traveller, and will probably occupy several days. For obvious reasons we forbear to give any abstract or make any comments at present, except to say, that the Court appear inclined to act fairly and impartially.

WESTERN NEW YORK.—*Bishop De Lancey's Visitation.*—On Friday evening, the 6th February, Bishop De Lancey held a second confirmation in Trinity Church, Rochester. Prayers were read by the Rev. Dr. Van Ingen, assisted by the Rev. Mr. Wood, Deacon, who read the Creed and Collects. The Confirmation Preface was read by the Rector, the Rev. Mr. Parvin. The Bishop preached and confirmed eleven persons, who, with the five confirmed in December last, make sixteen for this Parish. Other clergy present were the Rev. Dr. Judd, the Rev. Dr. Lee, and the Rev. Mr. Barnes. A large congregation attended the services.

On Sunday morning, in Grace Church, prayers were read by the Rev. Mr. Wood, Deacon, assisted by the Rev. Mr. Lockwood, who read the Creed and Litany. The ante-Communion Service was read by the Rev. Dr. Judd, the Epistle, by the Rev. Mr. Wood, and the Gospel by the Rev. Dr. Van Ingen, Rector of the Church. The Bishop preached and afterwards confirmed forty-five persons. The Confirmation Preface was read by the Rector. The Canticle, the Benedicte, and the Gloria Patri, were sung antiphonally, by the choir, at one end of the Church, and the children ranged in front of the Chancel, at the other. A very large congregation attended the services, and appeared to be deeply interested in the solemn service.

In the afternoon, Prayers were read by the Rev. Dr. Van Ingen, assisted by the Rev. Mr. Wood, who read the Creed and Collects. An infant was baptized by the Rector, and the Bishop delivered a short address to the children of the Sunday School, and the persons confirmed.

At the evening service, prayers were read by the Rev. Dr. Van Ingen, assisted by the Rev. Mr. Lockwood, who read the Lessons, and the Bishop preached. The Rev. Dr. Judd, and the Rev. Mr. Wood, also were present.—*Gospel Messenger.*

PENNSYLVANIA.—*Re-opening of St. Luke's Church, Germantown.*—This Church was re-opened on Thursday the 5th of February for regular service, having been closed, since the first week in September, for enlargement and general improvement.

The solemn and beautiful services of the day were conducted in his usual impressive manner, by the Right Rev. Bishop Potter, who, on entering the chancel, was accompanied—each in his surplice,—by the Rev. Messrs, Norris M. Jones, B. Wistar Morris, Wm. N. Diehl, Geo. W. Natt, Jos. H. Smith, E. K. Smith, H. E. Montgomery, Andrew Mackie, John K. Murphey, Jno Kelly of New Hampshire, and by the Rev. Mr. Rodney, Rector of the parish. The Rev. Robert Davis, and the Rev. D. Washburn were also present in the Church. On entering the chancel, and at the conclusion of a chant by the choir, the Bishop stated the object for which the clergy and congregation assembled, and then proceeded to the performance of the special services, appropriate to the occasion. The Rector—for a quarter of a century,—the Rev. Mr. Rodney, read the *Sentence of Re opening.* The choir and congregation then sung a HYMN, written by a member of the congregation.

At the conclusion of the hymn, Morning Prayer was commenced,—the Rev. Mr. Mackie, Rector of the neighboring Church of St. James the Less officiating to the end of the Psalter,—the Rev. Mr. Morris, of St. David's, Manayunk, reading the Lessons,—and the Rev. Mr. Kelly, a presbyter of New Hampshire, concluding the services from the creed. The 79th Psalm of the selection was then sung, the choir for the occasion acquitting itself most admirably.

The sermon was by the Bishop of the Diocese. His text was the 8th verse of the 26th Psalm; "*Lord, I have loved the habitation of thy house and the place where thine honor dwelleth.*"

The interior of St. Luke's is not surpassed, in beauty, by any country Church in the diocese. The plan of its attractive improvements was furnished by John M. Gries, Esq., of Philadelphia, from suggestions, chiefly by J. R. Lambdin, Esq., the eminent artist of Chesnut Street,—a member of St. Luke's Vestry.

The church, in its enlargement, was extended thirty feet toward the east—the walls are of stone, the roof, entirely new, is covered with shingles, the ridge extending in a straight line. In the eastern gable, a triplet has been placed,—the old windows of the nave were replaced with couplets, a quartrefoil in the head; all glazed with leaden sash and tinted glass, each a diamond with flower—the bordering of stained glass of various colors. The centre of the chancel triplet,—a beautiful feature,—enriched with Cross and Gloria. The chancel, at the eastern end, is 13 by 20 feet, separated from the body of the church by an arch, and rail of solid oak,—the floor of three steps elevation above that of the nave. The communion table rests upon a platform placed upon the chancel floor. The chancel ceiling is lower than that of the nave, arched, and divided into panels, by ribs of moulding, with the interstices covered with a flower. The Vestry-room adjoins the chancel upon the north, communicating therewith by an arched door of beautiful workmanship, on the right of which is placed a single stall. The organ-room, south, opens into the chancel and body of the church, by arches and screens. Against the screen, upon the chancel side, are three stalls for the officiating clergy. Near and by the side of the communion table, stands the beautifully carved *Bishop's Chair.* The *Lectern* is placed within the chancel rail,—the *Pulpit*, without, against the pier of the chancel arch. The *Font*, of '*Connecticut stone*,' stands upon the steps of the chancel. For the purpose of affording ample space for the *Organ*, and comfortable accommodation for the choir,—the organ-room is extended into the body of the church, and separated from it by an oak screen. The original form of ceiling, in the nave has been retained, but its appearance has been vastly improved by four massive, open beams, arched and resting upon moulded brackets against the side walls. Over the tower entrance, west, is placed the gallery, designed for the use of the Sunday scholars during service. The Sunday Schools occupy a large portion of the basement.—*Abridged from the Banner of the Cross.*

Foreign Intelligence.

The *Pacific* and the *Canada* have arrived at this port, since our last, bringing a week's later intelligence.

The decree for the confiscation of the Orleans property has occasioned the most lively sensation in France; and many who had given in their adhesion to the usurper, have refused to be any longer connected with his government. A shipment for Cayenne of 500 persons, pronounced guilty by the President of complicicity in the conspiracies against him, had been made. One or two were released just on the point of sailing, on the intercession of their friends, it having been discovered they were innocent. One unfortunate had sailed, but it was promised he should be restored—if he lived!

The preparations for the defence of England are continued with great activity, but without ostentation. Several ships have been recalled from the Tagus and Mediterranean squadrons.

The system of assassination in Ireland has again assumed a most frightful form, and several landholders and agents have been killed or severely wounded. The efforts made to discover the perpetrators too often prove fruitless, from the disposition of the peasantry to favor these outrages.

The bishop of Exeter has published a *Letter to the Archdeacon of Totness*, on the necessity of episcopal ordination, occasioned by the correspondence in the Gawthorn matter, and the replies of the Archbishop of Canterbury to the Brighton Protestant Defence Committee, and to the Rev. Mr. Mayow. We find an extended account of this masterly production in the Morning Chronicle, and shall soon lay it before our readers.

A speech of Rev. Dr. Molesworth before the *Rochdale Church Institution* will be found on our first page. It gives a good view of Lord John Russell's wretched legislation, in the matter of the "Papal Aggression," and of Rev. Mr. Bennett's present position in the Church.

The *Western Times* gives an account of the laying the first stone of a building for the "Free Episcopal" congregation of St. Mary's Church, Torquay when the following documents were placed under the foundation-stone:—

1. Sir Culling E. Eardley's letter to H. M. Phillips, Esq., stating the nature and object of the Free Church movement.
2. *Rev. H. Kelly's letter to the Bishop of Michigan, in justification of his conduct in accepting the call of the people of St. Mary's Church, to become their minister.*
3. A brief statement of the St. Mary's Church case by the building committee.
4. Sir C. E. Eardley's reply to a statement in the Guardian newspaper, in relation to certain resolutions of the Vestry of St. Mary's Church.

We think it would only have been fair on the part of Sir Culling, if he had immortalized the *Guardian* containing the statement at the same time.—*Guardian.*

Our readers will perhaps see that we published the farrago of sophistry and impudence by the Rev. Hugh Kelly above mentioned, more than a year ago, and expressed our hope that the necessary steps would be taken to vindicate the American Church from the reproach occasioned by the disorderly and schismatical conduct of one of her presbyters. On referring to the last Sword's Almanac, we perceive the name of this person still disgraces the list, but we hope that such will not be the case long, and that some mode may be discovered of enforcing the requisite discipline, if it has not yet.

PETITIONS TO CONVOCATION.—Petitions are in course of signature in nearly all the dioceses of England and Wales, to be presented to the respective Convocations of Canterbury and York, on their next day of meeting, praying the Convocation to address the Crown with a view to the revival of its active functions. The following is the form of petition referred to in our advertising columns, as lying for signature at the office of the Metropolitan Church Union:—

(1) To the Most Reverend the Archbishop, and the Right Reverend the Bishops, of the Province of Canterbury, in Synod assembled:

(2) To the Very Reverend the Deans, the Venerable the Archdeacons, and the Reverend the Proctors for the Clergy, of the Province of Canterbury, in Synod assembled:

(3) To the Most Reverend the Archbishop, the Right Reverend the Bishops, the Very Reverend the Deans, the Venerable the Archdeacons, and the Rev. the Proctors for the Clergy, of the Province of York, in Synod assembled;

The humble petition of the undersigned Clergy [and Laity] of the [Rural Deanery or Arch-Deanery of , in the] Diocese of

Showeth,—That amidst the changes and struggles which have taken place of late years, and are still in progress, affecting every part of the framework of society, the Church is placed at a serious disadvantage, by the absence of all corporate deliberation and action, such as is freely exercised by every other religious community in this land, and is guaranteed to her by the Constitution, and especially by the solemn pledge given by the Sovereign in the Coronation Oath, for the preservation of the rights of the Clergy and of the whole Church.

That in consequence of the suppression, for upwards of 130 years, of her synodal action,—which is one of the most precious of those rights,—the Church has not only been prevented from taking the necessary measures for adapting herself to the altered position in which she now finds herself through the extensive changes made in the constitution of the body politic,—but has also been debarred from regulating her own internal organization, and developing her own internal resources, whereby discipline has fallen into decay, causes of division have been multiplied, and the provision made for the education of the rising generation, as well as for the ministration of the means of grace, has become lamentably inadequate to the wants of an increasing population, both at home and in the colonies.

That for healing the internal distractions of the Church, and averting the dangers which threaten her from without, there appears to be no remedy so likely, by the blessing of God, to prove effectual, as the restoration of her own proper synodal action, in conformity with apostolic precedent, as well as with the practice both of the Church Catholic in the best ages, and of this particular branch of the same from the remotest times down to the beginning of the last century.

That the Convocation of the province of Canterbury having already, in two addresses to the Crown, by two successive Convocations, conveyed to Her Majesty its earnest desire that its constitutional functions may be called into action, and no effect having as yet been given to that prayer, your petitioners are anxious that such prayer should be again urged upon the Crown by Convocation itself, claiming the express promise contained in the Royal Declaration prefixed to the Thirty-nine Articles, in the terms following:

"That out of Our princely care that the Churchmen may do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire, shall have license under Our Broad Seal, to deliberate of, and to do all such things, as being made plain by them, and assented unto by Us, shall concern the settled continuance of the doctrine and discipline of the Church of England, now established: from which We will not endure any varying or departing in the least degree."

That your petitioners humbly venture to submit to your Honorable House whether the revision of the constitution of Convocation, with a view to adapt it to the altered circumstances of the times and of the Church's position, might not be a fit subject for its early consideration.

Your petitioners, therefore, for the reasons aforesaid, humbly pray that your Honorable House will take such steps as shall appear to you most effectual to procure from the crown the necessary license for the performance of your constitutional functions, to the end that peace and order may be restored in our Church, and that she may be made thoroughly efficient for the great end for which she was ordained by her Divine Founder—the increase of His Kingdom, and the salvation of souls.

And your petitioners will ever pray.—*John Bull.*

DR. CULLEN ON THE REFORMATION MOVEMENT.—Dr. Cullen, "Archbishop, &c., Primate of all Ireland," has addressed a letter to the *Univers*, on the subject of the reformation movement which is so seriously undermining the influence of Popish priestcraft and superstition in Ireland. The following may serve as samples of this precious document:—

"Our Faith is assailed in every possible way.—Perverse or misguided men, filled with the bitterest spirit of hostility to truth, are endeavoring to eradicate the Catholic Faith of our forefathers from the soil, and to substitute in its place the unhappy weeds of hypocrisy and infidelity. Those emissaries of the enemy of mankind in general have no fixed principles of their own; they are split into contending and jarring sects without any common doctrines to inculcate. The only one thing they agree in, is hatred to the Holy Catholic Church; their only common desire is to inflict injury upon the chaste Spouse of Jesus Christ. * * *

"Latterly a new class of auxilaries to the Established Church has been introduced under the name of Bible-readers and street preachers. These are, in general, low, ignorant men, without education, and without any knowledge of the truth; the antecedents of many of them are anything but edifying. However, they are well suited for carrying on the unprincipled work of calumny and misrepresentation. These extraordinary teachers are paid at the rate of two or three pounds a month; they lie in wait for the poor on the roadside, or thrust themselves into their houses, endeavoring to infect their minds with the most noxious opinions. The great argument they use is money. Mammon is their great divinity: Mammon-worship is the soul of all their undertakings. When a poor starving man or child falls in their path, they cry out, 'Come with us, renounce your Faith; abandon your practices of devotion in honor of the Blessed Virgin, and we will relieve your wants.' If the poor be steadfast in their Faith, every charitable assistance is denied them. When we consider the conduct of these men, we cannot but recall to mind the words addressed by the tempter to our Divine Redeemer, when He, too, was suffering from hunger, 'If falling down thou wilt adore me, I will give to thee all the kingdoms of the earth.' * * *

"The Catholics of this country have made prodigious efforts within the last quarter of a century to provide for the religious education of our people. We have also received some liberal assistance, especially from the ministry of the late lamented Sir Robert Peel; though nothing compared with what has been taken from us by plunder and confiscation. In the midst of our miseries we are now making a great effort to found a Catholic University. Dr. Newman, whose fame resounds through all Christendom, has accepted the office of President. I trust that under the protection of God, and the Most Holy Virgin, and with the assistance of our Catholic brethren in other countries, we shall succeed in this undertaking, which will be a tower of strength against all the enemies of our holy religion in every country where the English language is spoken."—*Ibid.*

ST. GENEVIEVE AND THE PANTHEON.—As the Pantheon has not yet been formally transferred back from its atheistic to its idolatrous appropriation, the *fete* of St. Genevieve, the patron Saint of Paris, was celebrated on Saturday last at the Church of St. Etienne du Mont, where a crowd of devotees attended, bringing rings, chaplets, and all sorts of charms to be blessed, at the tomb of the Saint, which, it is pretended, possesses a miraculous virtue. The identity of the alleged tomb rests on the testimony of M. G. Desvoisins, a *cure* of the parish of St. Etienne du Mont, who, on the re-opening of the Churches, after the revolution, informed Cardinal du Belloy, then Archbishop of Paris, that a stone, which had once belonged to the tomb of St. Genevieve, and some earth in which the body had been "primitively" interred, existed in a subterranean vault of his Church.—*Ibid.*

CONVERSION OF ROMAN CATHOLICS.—On Sunday evening, at St. Paul's, Bermondsey, twenty-seven Roman Catholics publicly renounced the errors of Popery, and obtained admission into the Church of England. At the close of the usual service the converts advanced to the communion rail, and repeated a form of recantation prepared for the purpose, after the Rev. Dr. Armstrong, the Incumbent, who afterwards preached from Gal. v. 1, "Stand fast, therefore, in the liberty wherewith Christ hath made us free." We understand that for some time past Dr. Armstrong has been making great efforts in this locality for the Scriptural instruction of the Irish population, consisting mostly of Papists, in their vernacular. Nearly fifty adults have regularly met every Thursday evening, in the school-room adjoining the Church, to hear the Holy Scriptures expounded, and to converse on the subject. Twenty-seven some time ago intimated to Dr. Armstrong that they were thoroughly convinced of the errors of Popery, and wished publicly to renounce them, a desire which, after some interval to test their sincerity, was granted to them on Sunday last.—*Ibid.*

THE THURLES DECREES AND DR. O'TOOLE.—Dr. O'Toole, the Vice-President of Queen's College Galway, having been called upon by Dr. O'Donnell, the pseudo Bishop of Galway, to resign his appointment, in compliance with the Thurles decrees, has refused to do so, alleging that he owes no canonical obedience to the *soi-disant* Bishop, not being a Priest of any diocese in Ireland. The Bishop, it is said, offered him the "Living" of Oughterard, as an equivalent; but Dr. O'Toole having ascertained that, six or seven years ago, it was considered worth about £200 a year, but was not now of one-third the value, refused the offer.—*Ibid.*

New Publications.

THE NATURAL HISTORY OF THE HUMAN SPECIES, its Typical Forms, Primeval Distribution, Filiations, and Migrations, by Lt. Col. Hamilton Smith. Boston, Gould & Lincoln. 1851.

Previous to entering on the discussion of his main subject, the author devotes a considerable space to a description of the physical changes the globe has undergone, since the commencement of the present zoological series, as denoted by its great geographical features; it is clearly written and instructive. He then proceeds to give his theory of the original races of mankind, and to support it by alleged facts and inferences from them. His theory briefly is, that there are distinct typical races, the *Woolly haired* tropical, the *Hyperborean, Beardless or Mongolian*, and the *Bearded or Caucasian.* He in this agrees with Prof. Agassiz, and many continental writers, while Pritchard and others of high name maintain the original unity of the races. We do not see how the latter opinion can be successfully impugned, so long as the words of Revelation are taken for our guide; and we certainly prefer its plain language to the perplexed deductions from *crania* and "facial angles," on which the gallant officer bases his hypothesis. An introduction by Dr. S. Kneeland, Jr., of Boston, is ably drawn up and gives a concise and perspicuous view of the systems of the leading writers on this subject. This reprint is very neatly executed.

ARVINE'S CYCLOPEDIA OF ANECDOTES of Literature and the Fine Arts, Nos. 6 and 7, have been published by the same firm. No. 6 contains an ample collection of notices of *Painters and Paintings*, many of which are exceedingly *recherche* and curious. There are also descriptions of several of the most noted of these works of art. *Poets* make their appearance at the close of this number and continue through the 7th.

THE MARRIAGE MEMENTO (E. H. Fletcher, Publisher) is a pretty little volume, written in a very proper spirit, and comprehending much sound thought and judicious advice in a small compass.

The TRUE CATHOLIC for February has been received. *Baptismal Regeneration* is a very satisfactory defence of the Church doctrine and a refutation of *Pseudo-Evangelical* perversities. There is also an excellent article on *College Education* from the *Scottish Ecclesiastical Journal.* In addition there are several other pieces of interest, and the instructive summary of Foreign Church Intelligence.

THE AMERICAN JOURNAL OF INSANITY for January contains, 1. The final decision in the case of The Queen vs. Hill, where the conviction for manslaughter rested chiefly on the testimony of Donelly, a patient in a lunatic asylum,—the conviction was affirmed by the Queen's Bench. 2. Reports of Insane Hospitals. 3. Account of Bethlehem Hospital. 4. Trial of Capt. Windsor for the murder of his wife, an important case in medical jurisprudence. 5. Insanity in the colored race. Notices and Domestic Summary. The "Opal," a journal written and edited by inmates of the Asylum at Utica, has made its appearance in an enlarged and neat form (monthly instead of weekly) and exhibits much talent and acuteness.

The Journal of the 68th Convention of the Diocese of New York has been published. It makes a well printed pamphlet of nearly 200 pages, and in addition to the proceedings contains the Constitution and Canons of the Diocese in their most recently amended form. The Report of the Standing Committee shows such attention to the duties devolved upon them, and wisdom in the performance, as to mitigate in some degree the regret felt at the unhappy state of the Diocese, and the recent disappointment.

The ANNUAL CATALOGUE of the GENERAL THEOLOGICAL SEMINARY shows that there are five professors, two *Emeriti* professors, and one instructor connected with the Institution. The number of students is, in the Senior class 14, Middle 18, and Junior 24, total 56. We learn that two have joined the last named class since the list was prepared, making in all 58. As the enemies of the Institution have abandoned the field (in profession, at least) we may hope for prosperous days to come. The number of volumes in the Library at the last report was 10600, to which about 1400 have since been added by purchases from the collection of Dr. Jarvis. We shall have more to say about this valuable addition by and by.

We are glad to announce that Professor Sattler has re-opened his beautiful exhibition of COSMORAMA PAINTINGS, at the corner of 13th St. and Broadway. The notice is sufficient to attract the admirers of nature and art.

It gives us much satisfaction to learn that St. Paul's Chapel will be opened on each Wednesday evening during Lent, for a course of Lectures appropriate to the season. Service to commence at 7½ o'clock. St. John's Chapel will be opened for daily service at 10 A. M. and 4 P. M.; the hours at Trinity Church remain unchanged.

CLERICAL CHANGES.

The Rev. Chas. A. Maison may be addressed care of P. H. Holt, Esq., No. 230 Front st., N. Y.

The Rev. Rufus D. Stearns, has removed from Sackett's Harbor, to Pulaski, Oswego co., for the present.

The Rev. Charles Woodward to the Rectorship of Trinity church, Seneca Falls, W. N. Y.

The Rev. Harvey Stanley from St. Mary's parish, St. Mary's county, Md., to the rectorship of Holy Trinity parish, Prince George county, Md. P. O. Good Luck.

The Rev. W. S. Coffey has accepted the call to the Rectorship of St. Paul's Church, East Chester, N. Y.

The Rev. M. S. Royce has been appointed Professor of Ancient and Modern History and Belles Lettres in Norwich University, who is also to supply an Episcopal pulpit at Norwich. Prof. Alonzo Jackman is expected back from California, to resume his duties as Professor of Mathematics, early in the Spring Term.—[Norwich Journal, Vt.]

Notices.

Rt. Rev. Dr. Whitehouse, Assistant Bishop of Illinois, will preach in St. Judes Church, Sixth Avenue, opposite Amity st., on Sunday next at 7½ o'clock, when a collection will be taken up for the Sunday School of the said Church.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate tf

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square Services every Sunday at 10½ A. M. and 3½ P. M.

Oct. 4—tf

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since last acknowledgement viz:

St James, Fairhaven, Ct 5; St Marks, Malone, N Y 3 51; Worcester Pa, Berlin Md, half 3; St Johns, Ogdensburg, N Y 11; thro the Treas of the diocese of W N Y, contributions of parishes in that diocese 548 72; thro E W Howard, R A Providence, R I: Providence, St. Johns, S S Xtmas offerings, morning sch 9 26, col sch 2 76, Wickford, St Pauls, addl 5,—17 02; ch of the Ascension, addl 12 25; E O family mite box 6; V H 3; juv miss soc and contribution for the Jewish Mission 10; Miss L C for the same 5,—36 25; and an order of the Rector for 2 libraries for Or and 2 for missionary stations, of the publications of the Society for promoting Evangelical Knowledge, value $60); St Pauls, Burlington, Va 27 28; Advent coll, St Stephens, Bedford, Va 20; Mrs J H Kinsolving 5; Trinity ch Pass Christian miss 15; a friend to missions, for Ill 30; Ravenna, Pa Fluvana co, Va 22 41; St Luke's, Powhattan 23; Mrs Taylor, King George's co 5; Ashville and Rutherford, parishes of Trinity and St Johns, N C half 5; Raleigh, Christ 40; Wilmington, St James 87 82; Trinity, Van Buren, Ark 5; New Rochelle, Trinity S S 1 53: Total $926 54.

THOMAS N. STANFORD, Treas.,
Feb. 17, 1852. 137 Broadway.

FOREIGN MISSIONS

The Treasurer has received, since last acknowledgement, the following contributions, viz.:

Piqua, O 25; Bedford, Va, St Stephens 24; Ascension, N Y, addl juv mis soc an con, Athens 25, Af 20, Chi 8, S S scholarship 20—70; Litchfield 7 31; Ohio city 7 31; Lyme & Wakeman, O 11; theo sem Va S S 10; Trinity N Y, half 11; Christ, Macon 52 46; Ascension N Y, Miss Ayres school 7th payt, Chi sch 25; G T B balance 8 payt Chi sch 13, addl 12 25,—50 25; Beaufort 450; St Johns, Providence, Mrs Hill's school, special con 50—161; S S christmas offerings, morning sch 9 20; do colored 2 76; Wickford, R I 21, and 5 for Mr. Ramles sch; Bristol, R I 21; Christ, S S, Georgetown, Chi 50; St Pauls Baltimore 300; Battleboro Vt, Mrs Taylors grand ch 3; St Annas, Fishkill, N Y, addl 5; Frederick, All Saints 20; Trinity, Newark, N J 8 08, and S S 7 61; Bp P, S S Books 15 69; Beaufort 6; Mendor 5; Treas W N Y 262 65; Pomfret 10; Ogdensburg 11; Trinity, Washington 30; Urbana 3; St Andrews, Phila, a member by Rev R Newtown 300; St Pauls S S 150, and 40 and 20; Cherry Valley 3 56; Little Falls 7; Smyrna 9; receiving agent, N Y 176 29; Ashville and R, N C half 5; Camden, N J 5; Salem, N J 23; Wilmington, N C 75; St Pauls, N Haven, a member 3; Essex, Ct 5; Worcester parish, Md 3; Raleigh, N C 15.

Total 2316 52.

JAMES S. ASPINWALL,
Treasurer For. Com.,
New York, Feb. 16, 1852. No. 86 William-st.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

Christ, Poughkeepsie, Rev Samuel Buel 3; thro T N Stanford, S S of St John's Chapel, N Y 14; anonymous, W N Y 2; Christ, Oswego 6; St Michaels Naugatuck 7; a friend, per Rev E A Nichols 10; Ladies miss ass of Rye, N Y 40; a friend to miss, per "G S G" M D, Hartford, Ct 5; St Pauls, Pawtucket, R I 5; St Peters, Morristown, N J 4.

JAMES LLOYD BRECK,
St. Paul, Minn., Jan. 26. For the Minn. Mission.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of Jan. 20, the following contributions, viz.:

St Andrews, N Y, Rev Geo B Draper 4 50; St Marks, Maline, Rev Jubal Hodges 2 81; St Anns, Brooklyn, Rev Dr. Cutler 155 08; Emmanuel, Little Falls, Rev T F Wardwell 6; Christ, Rye, Rev E C Bull 8 21: Total 176 60.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Feb. 17, 1852. 55 Water-st.

THE POOR.

St. Simon's German Free Church.

The undersigned gratefully acknowledges the receipt of the following donations for the poor.

Through S & S, a member of the ch of the Ascensson 5; F 20; (the latter was acknowledged Feb 7th, by mistake, as coming from J).

Although the above and former donations have enabled him to alleviate many severe cases of destitution, yet numerous cases of heart-rending distress, especially among emigrants who have but recently landed on our shores, compel him to appeal most earnestly for further aid.

Donations will be thankfully received, and may be left with Messrs. Stanford and Swords, 137 Broadway, or with

THOMAS COOK.
276 Houston St.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of Jan. 27, the following contributions, viz:

St Clements ch, N Y, Rev. T A Eaton 27.

C. N. S. ROWLAND, Treasurer,
Feb. 17, 1852. 55 Water street.

THE MARINER'S HOME,

(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

For the poor, a member of the ch of the Ascension 10.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway. }
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane. }

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Feb. 16, 1852.

FREE CHURCH OF THE HOLY MARTYRS,

Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

For the poor, thro S & S, a member of the ch of the Ascension 5; G R a bundle of clothing.

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
Feb. 16, 1852. 308 Broome St.

THE POOR.

The subscriber thankfully acknowledges the receipt of the following donations for the poor of the lower wards of the city:—

By S & S, X 10; H L K 5; a member of the ch of the Ascension 5.

BENJ. EVANS,
172 Broome st.

Donations may be left in the care of Stanford & Swords, 137 Broadway, or of Benjamin Evans, 172 Broome st.

Feb. 17, 1852.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

E W a bundle of clothing; M S do.

He regrets the painful necessity of again alluding to the sufferings of the sick poor. The offerings received in their behalf, have been so appropriated, as to dry up many a feeling tear, to diminish the intensity of anguish, and to excite the most fervent gratitude. The number assisted has been unusually large; and every day brings evidence that relief must still be dispensed. The missionary has before him some of the most aggravated forms of human distress. May he not ask those who feel for other's woes, to continue their deeds of mercy? In the Lenten season, when their hearts are bowed in sadness, will they not remember their afflicted brethren, for whom life has few bright spots, and who are compassed about with many sorrows? 3t

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

LOT JONES, 77 2d Avenue.
Feb. 17, 1852.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 11th inst.

Church of Holy Trinity, Brooklyn, Rev Dr Lewis 56 44; St Pauls, Waterloo, by W V J Mercer, Esq, Treas W N Y 4 15; St Pauls, Syracuse, by same 11 68; St James, Birmingham, Ct, Rev Thos T Guion 14 27; St Marks, Malone, Rev. Jubal Hodges 2 15; Floating ch of our Saviour, Rev B C C Parker 5; Rev David A Clarkson chap Army, Fort Scott, Missouri 1 29.

Subscribers.—Mrs Elizabeth Atwater 2, George Coggil 2, Miss Amy A Ballow 2, Mrs H C DeKhan 2, Herman Le Roy Edgar 10: 18—Total 112 98.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, Feb. 18, 1852 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 11th inst.

Subscribers.—Herman LeRoy Edgar 10, George Coggill 1, Mrs Elizabeth Atwater 1, Wm B Ballow 1, Miss A Aurora Ballow 1, Mrs H C DeKhan 2, Thos L Wells 1—17.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, Feb. 18, 1852. 20 John street.

PROT. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums since 13th Jan last.

Isaac V Fowler, an '50 '51 4; Chas Kneeland, don 5; F G Foster, don 25; a friend, thro F G Foster 25; Charles Davis do 5; Mrs L Battelle, donation 2; an officer's widow, thro B S Thomas 10; F H Trowbridge, don 3; Mrs W J Cornell, an 1851 3.

Annual Subscriptions for 1851 at $2.

Dayton Hobart, F S Winston, A L McDonald, Jr, C N S Rowland, T Whittemore, P Hanford, Dr John Miller, Hosea Webster, John R Maurice, R H Goff, F H Trowbridge. 11 at $2—$22.

Annual Subscriptions 1851 at $5.

Thomas P Cummings, David Wagstaff, Mrs Sarah Cornell. 3 at $5—$15.

Dr G A Sabine, an Jan '52 5; George D Morgan Jan '52 5; John Bard 5.

Total $134.

E. M. DUNCAN, Treas.,
Feb. 10, 1852. 114 Wall st.

Advertisements.

C. Shepard & Co. 152 Fulton st. between Broadway and Nassau sts., have made arrangements with Mr. Herman Hooker, Church Book Publisher of Philadelphia, to keep constantly on hand a supply of his publications at wholesale and retail.

Also a variety of other Church Publications, &c., &c.

The New Birth of Man's Nature, by Robert Isaac Wilberforce.
The Doctrine of Holy Baptism, by Wilberforce.
The Elements of Christian Science, by Adams.
Theophilus Americanus, by Wordsworth & Evans.
Elements of Instruction concerning the Church, by Wordsworth & Evans.
The Hulsean Lectures, by Trench.
The Last Enemy, by Bp. Burgess.
Maurice on the Lords Prayer.
Prof. Mahan on Faith.
The Warnings of the Holy Week.
Sermon paper of superior quality put up in boxes containing one quarter ream each. feb21–3t

OLD Theology.

(In continuation).

Reeve's Holy Bible, 5 vols, royal 8vo, calf, recommended by Rev. J. H. Horne,	5 50
Lauren's Sermons, in French, 10 vols, good copy,	7 00
Another copy, 5 vols,	3 50
Quesnel's Reflections on the New Testament 4 vols (French),	5 00
Lardner's History of the Heretics of the 1st and 2d centuries, 4to,	3 50
Archbishop Usher's Body of Divinity, fol,	2 50
Romaine's Works, 8 vols, fine old copy, calf,	7 00
Church of England Prayer Book in Hebrew	2 00
Bishop Kidder on the Pentateuch, 3 vols,	4 00
Nelson's Rights of the Clergy,	2 50
Bishop Ezekiel Hopkin's Works, 4 vols, large type.	8 00
Bishop Tho. Wilson's Sermons, 4 vols,	6 00
Toblady on the Calvinism of the Church of England, 2 vols,	2 50
Stackhouse's Body of Divinity, 3 vols, 8vo	7 50
Do. in folio,	6 00
William's History of the World from the Creation to Cadmus, 4to,	3 00
Bampton Lectures, by Kett, Laurence, Heber, Patham, White, Holmes, &c., &c.	

To be continued.

STANFORD & SWORDS,
Church Publishing House
137 Broadway.

A LADY wishes to obtain Board, in the upper part of the city, in a private family, attached to the Church, in which instruction in English, French, Spanish or Music would be equivalent to the comforts of a home. Address W. R. I., Union Place Post Office, New York.

Feb 21–1t$

ADLER'S ABRIDGED GERMAN DICTIONARY.

D. APPLETON & CO., 200 Broadway.
publish this week,

A Dictionary of the German and English languages; Abridged from the author's larger work for the use of learners, by G J Adler, A M, Professor of the German Language and Literature in the University of the city of New York, in two parts—1st German and English; 2d English and German. 1 vol, 12mo, of 844 pages; half Price $1 75.

The preparation of this volume was undertaken by the author with a view of offering to the Student of the German such a portion of his larger work, as would embody the most general and important lexicographical elements of the language in the smallest possible compass. In the process of reduction (and this was attended with long continued-labor and the minutest care) the author has gone over the entire ground of the larger work, again revising, condensing, eliminating or adding as the case might require.

D. A. & CO. ALSO PUBLISH

Prof Adler's Larger German and English, and English and German Dictionary. One volume, imperial 8vo, of 1,400 pages. Price $5, strongly bound.
Prof Adler's Progressive German Reader, 12mo. $1.
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LITTELL'S LIVING AGE, No. 406, 12½ cents.

CONTENTS.

1 Authorship of the Letters of Junius, *Quarterly Review.*
2 Warning to England, *Times.*
3 Posisble Designs of the Allied Despots, *Calendar.*
4 Fraternity of the People of all Nations, *National Era.*
5 Lord Mahon and Mr. Sparks, *New York Evening Post.*
6 Hooker's Homœopathy, *Boston Post.*
7 Death of J. M. W. Turner, R. A., *Times.*
8 An Irish Emigrant's Letter, *Do.*
9 Romances of Real Life, *Sterling Journal, and London Post.*
10 Manilla and the Phillippines, *Examiner.*
11 Landseer's Dogs, *Morning Chronicle.*
12 Atheism among the Germans, *N. Y. Religious Monthly.*

With poetry, short articles, and notices of new books. Published weekly at six dollars a year by

E. LITTELL & CO., Boston.

And sold by DEWITT & DAVENPORT, Tribune Buildings, New York.

THE HOLY WEEK, or the Passion of our Blessed Saviour, (with a supplemeut for Easter,) taken from Dean Stanhope's paraphrase and comment on the Epistles and Gospels used in the Liturgy. pp. 241. London, published by the Society for Promoting Christian Knowledge, 12mo, calf, price 50 cents.

"It may not be unnecessary to guard against such an imperfect apprehension of the contents of this little volume, as would restrain its use to the season for which it is primarily intended—those last days of Lent, which in the ritual of our Church and the practice of many of her members are in an especial manner sacred to the consideration of our Blessed Saviour's Cross and Passion."

For sale at No 20 John street, up stairs.

feb21–7t D. DANA Jr., agent.

COLLEGE OF ST. JAMES, Washington County, Maryland.

The second term of the current session begins on Monday, March 1st. Applications for the admission of pupils or for fuller information, to be made to the Rev. John B. Kerfoot, D. D, Rector, College of St. James, P. O., Maryland. Whole charge for board, tuition, &c., &., for the academical year, in the College or Grammar School, two hundred and twenty-five dollars. f14–8w

FREYTAGIUS' ARABIC and LATIN LEXICON, 4 volumes, quarto, handsomely bound in cloth with Russia backs. On exhibition at the Church Depository, 20 John st., Daniel Dana, Jr., agent. This book is as good as new. It was the property of the late Rev. George W. Fash, of Williamsburgh, and will be sold low.

Feb 14–6w–f.

A LADY, a communicant of the Church, wishes a situation as Housekeeper or Nursery Governess in a respectable family. Salary not so much an object as a comfortable home. Reference can be had to a Presbyter. Address R. S., at this office. Feb 14–2t–f.

Poetry.

For the Churchman.

A Word in Season.

In sight have come the Festive Days;
The Forty Days of Lent;
And we must cease our Christmas praise,
And turn us, and repent.

And we must leave the Festive street,
For the lone wilderness;
And solemn Litany repeat,
In Penitential dress.

And we must fast, until we feel
That hunger Jesus felt;
And in Gethsemane must kneel
At night-time where He knelt.

And eyes must equal with their tears,
The drops of blood He shed;
And all the sins of all our years,
Before His Cross be spread.

And like Cornelius of old,
Escaping from Hell's snares;
We too must offer of our gold;
That it may gild our prayer.

And like St. Paul must we bind chains
Around our bodies vile;
Nor count the toil, nor count the pains
Endured in the meanwhile.

And like St. Peter, must we weep;
Nor wait for cock to crow;
But lengthened vigils patient keep,
With tears of bitter woe.

We leave the cradle for the Cross;
The Manger for the hill;
All other gain we count but loss,
Till Christ our hearts shall fill.

For Christ we keep the Lenten Fast;
That He may have our hearts,
Weaned from all idols of the past,
And cleansed in all their parts.

We follow where Christ leads the way;
Through thorns, and blood, and gloom;
We know the light of eastern day,
Shall show an empty tomb.

Then the coarse sackcloth let us on;
Be ashes on our head;
And mourn we for our sins by-gone,
Like Rachel for the dead.

A. M.

Rectory of St. James the Less,
Falls of the Schuylkill, Pa.
Septuagesima, 1852.

Selected Matter.

From the English Churchman, Jan. 22.

Ministerial Contumacy.

In our Postcript last week we mentioned a report that the Bishop of London had suspended the Rev. J. E. Gladstone, Minister of Long Acre Proprietary Chapel. Paragraphs relating to this matter had been "going the round of the papers," as it is called, but we were indebted to a casual conversation in an omnibus, which we happened to hear on Thursday morning, for the information which we gave as to the ground of the suspension. One of the parties to this conversation, apparently a respectable man of business, observed—"What fools the Clergy are to allow themselves to be suspended: if I were a Clergyman, I wouldn't be suspended." "But," said his neighbor (a Scotch Presbyterian, we suspect) "you must become a Dissenter then." "No I wouldn't: if I could get the keys of the Church, I'd go into Church and preach, in spite of the Bishop." If we may believe the following paragraph, that is the precise course which Mr. Gladstone has pursued:—

"Preaching under Episcopal Inhibition.—Yesterday, notwithstanding the inhibition which has been served on him during the past week by the Bishop of London, the Rev. J. E. Gladstone (Incumbent of Long-acre Episcopal Chapel) officiated as usual at that place of worship. He preached a very energetic Sermon for the Dorcas Society, from Colossians i. 10, but only alluded indirectly to the position in which he is placed. The inhibition is founded on a passage in a Sermon preached on December 7, in which he said, 'Some of the Bishops—God forgive them—are traitors;' and further remarked, 'that he would say much more plainly to his face than behind his back, that the Bishop of this Diocese is alarmingly responsible and culpable for what passes in it.' These sentiments he has since refused to retract. Mr. Gladstone is first cousin to the Hon. W. E. Gladstone, M. P., and has not long been the Minister of the above Chapel."—*Daily News.*

Our immediate concern is not with Mr. Gladstone—for there may be some inaccuracy in the reports regarding him—but we wish to call attention to the popular ignorance, or popular immorality, of which the respectable man of business aforesaid is, we fear, too faithful an exponent in matters relating to the Church, her laws, and her rights and liberties.

We have on former occasions had to observe what different weights and measures most men of business apply to the Church to what they apply to their dealings in the world. In the one case, vows, and oaths, and solemn engagements, are practically regarded as matters for which even the formality of a "dispensation" is wholly unnecessary, provided they stand in the way of individual prejudices, caprices, likings, and inclinations: but in matters of business "a man's word is his bond"—contracts must be fulfilled to the letter—engagements must be met at all hazards—or the consequences may be visited upon a man to his life's end. Now, we would, with all earnestness, ask these men of business where they find any authority for treating the things of God and of His Church with less faithfulness than they do the things of men and of the world? Where do they learn that promises and vows to follow the Prayer Book, and to pay canonical obedience to the Bishop, and to the laws of the Church, are less binding, or ought to be less binding, upon the consciences of the Clergy, than contracts and agreements are upon the conscience of the merchant, or the manufacturer? What law human or Divine—Ecclesiastical or civil—would justify Mr Gladstone in deliberately and publicly violating a distinct engagement into which he had voluntarily entered? At his Ordination he solemnly and publicly vowed that he would obey his Bishop in all things lawful, and he entered upon his Ministry at Long Acre Chapel with a license from the Bishop which he well knew was to last so long, only so long, as the Bishop judged it to be right and proper to continue it. That was the contract, and if Mr. Gladstone breaks it, "in spite of the Bishop" and is upheld by English men of business in breaking it, it is an idle boast to talk of English good faith and integrity. We much wish that such men as Mr. Newland, when they are lecturing, or addressing, the middle classes, would bring these matters close home to the consciences and the worldly concerns of their audience, and ask them plainly how they would feel and act, if men who have dealings with them should claim and exercise the same self-dispensing power in regard to their contracts and engagements as that under which the Church is suffering, at the hands of Prime Ministers and Popular Protestants, in the present day. We feel assured that much good would result by applying this dispensing principle, which so many persons unconsciously avow, to the ordinary affairs of life, with a few homely and truthful illustrations. Men cannot strike a more fatal blow at order, regularity, and integrity, in commercial and private life, than by holding out temptations, encouragement and impunity, to disorder, irregularity, and faithlessness, in the Clergy: and we believe that many persons who are now ignorantly or thoughtlessly guilty of such conduct might be brought to see and to feel this, if the subject were judiciously, plainly, and strikingly brought before them, on all suitable occasions.

From the English Churchman, Jan. 22.

Want of Chaplains in Vessels.

The recent dreadful loss of life, and destruction of property, connected with the Amazon Steamer, is undergoing a thorough investigation by the Directors of the Company to which she belonged, and it is announced that the Board of Trade will also cause a separate inquiry to be made. Whether the origin of the fire will be ascertained with any certainty appears very questionable, but doubtless many useful practical suggestions will be made, to prevent, or check, such calamities for the future, and especially for providing the necessary machinery whereby a steamer may be promptly and safely stopped by persons on deck—a very obvious, and we presume, not a difficult measure to accomplish.

We are not qualified, nor is it necessary for us, to offer any opinion upon such points, but there is a matter which we feel bound to call attention to, especially as it is a subject which is very likely to be overlooked in all the inquiries which take place. The Amazon, with above 150 souls on board—two-thirds of whom are almost constantly afloat, and confined to that vessel—proceeded on a voyage to the West Indies and back without any provision whatever for supplying the means of grace to the crew and passengers. There were men and officers, in abundance, to attend to the vessel and her machinery, and to the bodies of the passengers and crew, but no one had charge of their souls, to give them "their meat in due season": and the same observation applies, we suppose, to every other vessel belonging to this Company, and to many other Companies, we fear.

We may be called superstitious, or uncharitable, but we confess that we cannot help connecting this circumstance, in some measure, with the alleged fact that this Company has lost no less than eight of their large and very valuable steamers since 1844. "They that honor me I will honor; and they that despise me shall be lightly esteemed." "Seek ye *first* the Kingdom of God and His Righteousness, and all these things shall be added unto you." In the face of such declarations as these, we do not see how any man, or set of men, laying any claim to the title of Christian, can justify the sending to sea a hundred sailors, and fifty passengers, shut up in a vessel, with every provision for the body, and none whatever for the soul. Such conduct *looks* as though it were directly at variance with such texts as these: and when we reflect that the passage-money of a single passenger, every voyage, would probably be amply sufficient to provide a *permanent* Chaplain for the vessel—not a mere stray clerical passenger—we can discover no excuse, much less justification for such conduct.

We hope and trust that the day is rapidly approaching, when English Christians will neither go themselves, nor send away others, without doing everything in their power to provide and secure those "means of grace" which, duly used, will give the "hope of glory." Many of our Shipping, and some of our Mining Companies, and Proprietors, have sadly neglected their Christian duty in this matter; but there have been cases in which the intolerance and suspicion of Romanists have alone prevented any provision of the kind. Surely this subject is sufficiently important—and the feeling excited by the recent catastrophe sufficiently strong—to lead to some combined and successful effort on the part of Churchmen to urge this duty upon all our great Companies, and to petition Her Majesty to seek the necessary facilities at the hands of the Government in those countries where the privilege of Common Prayer is denied to her subjects.

We are aware that men will do many things in their corporate capacity which they would shrink from the responsibility of doing individually; but we feel assured that a majority of the shareholders of many of our Companies would refrain from opposing any reasonable and practical plan for remedying the evil to which we have invited attention; and we also firmly believe that, in this, as in many other cases, it would be found that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

From the Spirit of Missions.

Missionary Intelligence.

China.—Another mail has arrived, bringing advices from Shanghai to 4th October. The following are extracts from Bishop Boone's letter:

"Mr Syle is away, having gone to Ningpo, with his son Henry, hoping to recruit the health of both.

Female School Building.—"I was very much gratified by the remittance in your letter of June, 14–25. I was so much encouraged by this, and by the promise of the collection in Virginia, that I have commenced the front part of our girls' school-house. I am induced to set to work in advance of the funds, because winter is at hand, and we shall want all the accommodation we can get when all our friends arrive.

The Ordination.—"I have been much comforted in the ordination of Chai. All was ordered for us in much mercy: I had a severe attack two days before the appointed day, but was somewhat recruited when Sunday arrived. The service appeared to impress all present: and in the afternoon I listened with great pleasure to the first sermon of our new deacon, from that noble text, 'God so loved the world, that he gave his only begotten Son, that *whosoever* believeth on Him should not *perish*, but have *everlasting life*.' May God, in his infinite mercy, grant him a long and abundantly fruitful ministry!

"*The School* is in a good state at present, our only want being to get the girls away from the boys, and then a thoroughly qualified female teacher to aid Miss Jones in the girls' school.

Bishop Payne is still engaged in visiting Churches at the south. He proposes to leave Charleston about 1st February, to visit Norfolk, Richmond, Petersburg, and Lynchburg, Va., spending one Sunday in each, with the expectation of reaching Port Conway, Va., about the 1st March.

Miss Morse, having resigned her station in the China Mission, has returned home in the ship Ariel, which arrived on the 11th January.

Receipts for past month, $3117 90; since June 15th, 1851, $14,738 94.

AZTECS.—Corner of Broadway and Leonard Streets.

These curious little people from Central America, scarce two feet in height, both weighing only 37 pounds—one 10 or 11, the other perhaps 17 years of age—heretofore deemed fabulous or extinct—unseen by civilized nations, and unequalled as living curiosities of a pigmy race in form, size and character, can be seen at the Society Library from 11 to 1 and from 7 to 9 o'clock every day. Tickets 25 cents Children half price. Jan 31—3m

What is Romanism? The supply of the entire work, a popular compilation, by the late Rev. J. Endell Tyler, from his larger works on the Romish controversies, is unexpectedly exhausted. Means have been taken to obtain more as soon as possible. In the meantime, the conclusion of the work, (Nos. XVII to XXVI inclusive) can be obtained separately bound to complete the work to those who have only the first sixteen numbers. Price 31 cts. at No. 20 John St, N. Y., up stairs.
Jan 17, 1852—tf

JOHN W. PRIEST, M.A., Architect, cor. of Atlantic and Henry sts., Brooklyn, L. I., prepares designs and working-drawings for Gothic Churches of his own (P. E.) communion; Schoolhouses; and Dwellings, with their respective furniture and accompaniments.

Fonts, Monuments, &c., executed to order.

Considerable deduction from regular charges made to feeble parishes.
Feb. 7—3t$

DICKENS' "HOUSEHOLD WORDS,"

A Weekly Journal, designed for the Instruction and Entertainment of all Classes of Readers, and to assist in the discussion of the Social Questions of the times. $2,50 a year by mail—six cents a number.

To Clubs.—3 copies for $6 00; 5 copies for 9 00; 10 copies for 15 00.

OPINIONS OF THE PRESS.

Weighty is the matter and buoyant the style.—*N. Y. Daily Times.*

It will cause many a family hearth-stone to glow more brightly.—*Tribune.*

No one can peruse this work without being wiser and better.—*Albany Argus.*

To be had of all the Booksellers and Periodical Dealers throughout the Union.

ANGELL, ENGEL & HEWITT,
Publishers, 1 Spruce-st., N. Y.
Feb. 7-3t

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
July 26-tf 49 John st., corner Dutch.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
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"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Rev Samuel R Johnson, DD.

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6if

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.

Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits.

For sale by
DOREMUS & NIXON,
No. 115 South William-street,
Jan 3, 1852—6m Washington stores.

REPORT FOR NOV., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Nov., 1851, has issued One Hundred and eight new policies, viz:

To Merchants	25	To Manufacturers	18
Lawyers	4	Mechanics	0
Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	4	Machinists	
Physicians	8	Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41
Total for the month,			108
Whole number of policies issued by the Company,			7753

Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

FAMILY SCHOOL, UTICA.
REV. P. A. PROAL, D.D., RECTOR; MISS MARY PROAL, PRINCIPAL.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal. Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

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New and Beautiful Books,
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Oct. 4, 1851—tf

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